

To the Catholick
R E A D E R

Health, and incouragement in his
Holy Faith.

Courteous R E A D E R,

Before thou peruse this little Book,
I would intreat thee to read
these ensuing Points which are
very necessary for thy better in-
struction.

1. The first is, that in the Text of
Scripture alledged throughout this
Treatise, it is not specified out of which
English Bible the said passages are ex-
tracted, for as much, as this were over-
troublesome unto thee, since England
hath set forth within these few years
first, a great number of several sorts
of Bibles, far different one from ano-
ther; So that our Adversaries (to
whom I wish from my heart, as I do
to thee, that this little Book may

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prove profitable) have not all one sort
of Bibles themselves. Notwithstanding
know for certain, that they are a
faithfully taken out of the Bibles
quartos; and Octavo, printed at Lon-
don by Robert Barker, anno 1615. S
as if by chance any one shall shew the
some other Bible, wherein they are no
set down, word for word, as here they
are; yet rest assured, that thou sha
find them so written, and faithfully
cited out of the foresaid Edition
Robert Barker, set forth by his Ma-
jesties special commandement.

2. The second is, That thou a
mire the splendor of Truth, which
such, and so resplendent, that notwithstanding
our Adversaries main earnest
endeavours to obscure the
same, by so many varieties of Tra
lations, and by such a number of gr
corruptions and falsifications; yet the
condemnation is so expressly set do
in this their own Bible, and is so cle
to all the world, that nothing else per
needfull hereto, but that thou know
read, and have thine eyes to behold

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ame, at the opening of this their Book.
This cannot chuse but be an exceeding
comfort to Catholicks, concerning the
uprightness of their cause, to offer
themselves to be tryed, and to confound
their adversaries by their own Bible :
the translation whereof notwithstanding
is, deth in a number of places, and
particularly in many of those that are
in question, swerve and differ no-
tiously from the authenticall Latin,
and to the incredible disparagement,
and obscuring of the Catholick cause.

Never did yet (nor I presume dare.) our
Adversaries offer to give the like ad-
vantage unto us, as to stand to be tried
your Translations, and that in above
fifty Heads, and Points of Doctrine,
that are this day in controversy be-
tween us.

3. The third is, That when thou
urge, or alledge any passage, in
avour of thine own faith and doctrine ;
so clif any one return their charge, be it ei-
ther by way of recrimination & blam-
knowing of the Roman Church, or by al-
dging some obscure texts, and those

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ill understood, to counterpoyze such as
are brought by :hee ; do thou shew them on
amably, that this is not to proceed in
due order, nor to deal with thee as they
ought, in opposing a passage dark, and
obscure, to confound another that is
most clear and evident. For example pro
when we set before their eyes these few Ap
words (as clear as the Sun at noone day) ob
Take, eat, this is my body, this is my bl
blood which shall be shed for you, &c lon
(Mark 14. 25.) they will straight sup. pa
pose to have found another importan NO
place, yea, and to have given us th. A
overtbrow, if they presently reply, tha sha
our Saviour saith in S. John 6. 6: the
The flesh profiteth nothing, the word bo
that I speak unto you, they are spirit so
and they are life ; a passage far mor pre
obscure than that which is in question ran
and which affirmes nothing less, tha foun
that which they pretend to prove thereside
by. For how absur'd were it to say, tha sev
the flesh of Christ profiteth nothing put
And if (as they themselves say) w def
must interpret one passage by another duc
then doubtlesse it is better to explicat ana

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such as an obscure one, by one that is clear, than
them one that is clear, by a passage obscure ;
ed in and that one Text give place to many,
s they rather than many to one.

4. The fourth is, That if they shall
bat i reject any of the passages which them
ample producest, pretending the same to be
se few Apocryphal; know, that to prevent this
day) objection, no such Scriptures, as they
is my call Apocryphal are here produced an
u, &c lone, but that alwayes there go accom-
t suppanied with them, others that are Ca-
ortan nonical, even by their own confession:
us th And so far as Apocryphal Scriptures
, tha shall, and do agree with Canonical,
5. 6: they themselves by their own Rule, are
word bound to receive them. Which will al-
spirit so stop their mouth in their common
• mor pretence of Conference of places; for
estion rarely hast thou here less then three, or
, tha four several passages cited at large (be-
therfides references) for the proof of every
, tha several Point: All our Adversaries
ing put together, being never able in their
) w defence to do the like; that is, to pro-
nober due so many in number, so expresse
plicat and clear, and for so great a number

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of Controversies, as are here disputed
and couched in so little a Treatise.

5. The fifth is, that if they shall contend with thee, not about the words themselves, as being clear, but about the sense and meaning of them ; for such places, I say, as may be subject to this cavil, thou shalt forthwith have recourse unto that which the Scriptures call, the Rule of faith, that is, R^ue. the ever-constant and uniform almo^m judgment of the Church, and Ancient Fathers, who, in every Age since Christ, have understood the point in question, gett^g in that sense which Carbolicks do. An example whereof thou maist lay down before them out of that learned Treatise, intituled. A Manuel of Controversies, debating the question of the Blessed Sacrament. Which having done, that bid them do the like, and thou wilt pow^p yield unto them ; (a thing which they ver^v can never perform.) So as no man of reas^ron will reject this Rule, grounded Tex^t so clearly in holy Scripture, and prefer Bib^b the private interpretation of some silly one Cobler before S. Chrysostom, of a Ba^b with ker

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ker before S. Basil, of some Tinker before Tertullian, or of any Novelist whatsoever, before the judgement of the Church, and the whole stream of the Holy Fathers.

This point therefore being so important, shall be the first, which I will fortifie, and prove by the word of God in this present Treatise, I mean this it is, Rule; and therefore in no wise forget, form always to involve thine Adverjary, ent within this Rule, as often as he shall rist, prove so unruly, and thou shalt be sure to tton, get the victory.

An The sixth and last point is, That I down here protest, in the presence of God trea- (whom I call to witness in this be- over-half, and pray thee also to call upon, for blef- the salvation and reduction of all those done, that walk astray) that it is not in the wile power of any one, no not of all our Ad- theyversaries that are in England, to find in of in their own Bible, one onely expresse nded Text, I say, one onely, in their own refer Bible, by which they can possibly prove, silly one onely point of their false Doctrine, But without their usual art of adding, di- ker

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minishing, chopping or changing it by some interpretation, or other : which yet should be to alter the Text it self, and to employ mans fancy, instead of the pure word ; a thing by their own confession, flatly forbidden them, protesting, that the Word of God, doth in such sort contain all that which is necessary to salvation, that it is not lawful neither for men, nor Angels, to add, diminish, or alter any part thereof ; and commanding their followers and adherents, utterly to renounce all Antiquity, Custom, Multitude, humane wisdom, Judgment, Decrees, Edicts, Counsels, Visions, yea, and Miracles themselves, to the contrary.

by ♫ ♫ ♫ ♫ ♫ ♫ ♫ ♫ ♫ ♫ ♫

THE TOUCH-STONE Of the REFORMED GOSPEL.

The Protestants affirm.

I.

That there is not in the Church one, and that an infallible Rule, for understanding the Holy Scriptures, and conserving of Unity in masters of Faith.

Contrary to the express words of their own Bible, Rom. 12. 6. Having then gifts, differing according to the grace that is given to us; whether Prophecy (that is interpretation) according to the proportion (or Rule) of faith. Whence we gather, that Prophecy, according to the Rule of faith, is one of the gifts which God bestoweth on his Church. Therefore there is in the Church

Church one, and that an infallible Rule, to understand the holy Scriptures by.

Philip 3. 16. Nevertheless, whereto we have already attained. Let us walk by the same rule, let us mind the same thing. Lo how plainly the Apostle speaks in this second place, of a certain Rule to walk by: clearly presupposing, that in matters of faith, we can never be of the same minde, unlesse we walk by the same Rule.

Gal. 6. 16. And as many as walk according to this Rule, peace be on them, and mercy. And *2. Cor. 10. 15.* Having hope when your faith is increased, that we shall be enlarged by you, according to our Rule, abundantly to preach the Gospole in the Regions beyond you, and not to boast in another mans line. Here again, because every Churchman is to direct, and order his belief, according to the doctrine of the And Church, therefore it is called by S. Paul, ces, both the Rule, & Line of our holy faith.

Again *1 Cor. 11. 16.* But if any Dispu man seem to be contentious, we have forsaking such Custome, nor the Churches of Christ.

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God. Lo how S. Paul still pleads the Kule and Custom of the Church against the contentious : which if it could, then by the sole prescription of twenty or thirty years, and by the authority of so few Pastors, stop the mouthes of new Sect-masters, what ought not the Custome of sixteen hundred years, and the decrees of so many hundred Pastors gain. If reasonable, mode it and humble men?

And here I would have it to be noted, that this Analogy, or Rule of the holy Scripture in other places, calls by the name of *Form of Doctrine*, Rom. 6. 17. A thing made ready to our hand, 2. Cor. 10. 16. The Depositum (or Treasure) committed to the very Churches trust, and ever most careful-ly to be kept by her. 1. Tim. 6. 20. And withall in the very self same place Paul, ces, always stileth that which is contrary to this Rule, by the name of any Disunion, Discord, Disobedience, have forsaking of our first Vocation, Dis-
sension, Contention, Prophane and
God.

vain babling, Opposition of sciences, &c. Whence plainly appear how great the necessity is for every Christian to keep this Rule ; the least breach whereof, doth presently crack his Christian credit with the Church of God, and with all good Christians.

See more Rom. 6. 17. Gal. 1. 6. str.
Rom. 16. 17. Acts 15. 2. 1. Tim. 6.
10. Rom. 12. 18.

¶ According to this very Rule, the very Ancient Fathers affirm the same. S. Irenaeus l. 4. Cap. 45. Tert. de prescr. Script. And Vincent. Lyr. in suo Commonito-theoria, saith : It is very needfull in regard of so many errors proceeding from the Transf-interpretation of Scriptures, that goes the Line of Propheticall and Aposto-practical exposition should be directed knowing according to the Rule of the Ecclesiastical and Catholick sense. Thus writeth this most worthy witness. Tertulneas Prescrip. Adv. Hares. Cap. 15, & bat l. Cap. 19. Saith. We do not admit our xcep Adversaries to dispute out of Scripture, sith they can shew who their An-hē Rcestors were, and from whom they received

ceived the Scriptures. For the orderly course of doctrine requires, that the first Question be, whose the Scriptures are by right, from whom, and by whom, and to whom the Form of Christian Religion was delivered ? Otherwise prescribing against him as a stranger &c. Thus he.

6. Behold, how these two last ancient Fathers, lay hold of, and urge these two the very terms, *Rule*, and *Form* of Faith; S. and Religion even as before the Holy Scripture did, from whence doubtlesse into they took the phrase. And with very great reason, for the knowledge of the Tradition (which is the *Form* or *Rule*) that goes before the knowledge of the Scripture : for the *Rule* must be first known, before the thing ruled can be assuredly known ; as the Carpenter wri: cannot know certainly, that he hath measured his timber, nor the Taylor, & that he hath measured his cloth aright, except he first assuredly know, that Scri:is measure be both true and right: but An the *Rule* of Faish, to wit, the Summe ey ref those points that every Christian is received bound

bound expressly to know, as delivered to him from hand to hand, is the ~~you~~
 knowledge of *Tradition*.

The Protestants affirm.

I I.

*That in matters of Faith we must not pol
 rely upon the Judgement of the He
 Church and of her Pastors, but one-
 ly upon the written Word.*

COntrary to the expresse words ~~obey~~
 their own Bible, Mat. 23. 2. *Thoose
 Scribes and the Pharisees sit in Moses Wh
 seat, all therefore whatsoever they bid you
 observe, that observe and do.* In giving
 which words, Christ not only commandeth
 us in matters of *Faith*, to have ~~all~~
 recourse to somewhat else besides the ~~othe~~
 only written words (to wit, to the Pa- *P*
 stors of the Church), but bids moreover
 over, to obey them: and that not one *Se*
 ly in some principal matters, but in all *o*. 2.
 whatsoever, without distinction *obey*.
 limitation. Therefore in matters of *o*
faith, we are not tied to rely onel *me*,
 upon the written word.

ered Luke, 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Here again Christ our Lord honoureth and giveth as much authority to the Preachers of the Word, as he can not possibly do to the word it self, saying: *The He that heareth you, &c.*

one- Matth, 16. 19. *Whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose in earth, shall be loosed in heaven.* Where it is to be noted, that he doth y. bid not say *whosoever* but *whatsoever*; giving us thereby to understand, that comot onely the bonds of sins, but as have all other knots and difficulties in es. thatters of faith, are to be loosed by the Pa. Peter, and by the Pastors that suc moreced him in the Church.

ot one See more Deut. 17. 8. Aggews 2. t in all 2. Cron. 19. & Unto the end. 2. ion obes. 2. 15.

ters o ¶ The holy Fathers that affirm the onelime, are S. Gregory Naz. In orat. chusot. Tertul. lib. de prescrip. ad versus

versus her. S, Cyprian lib. 1. epift. 3. a
 S. Aug. lib. 1. cont. Crosc. cap. 33. th
 and lib. cont. Fund. cap. 5. Vincent. sc
 Lyr. in suo commonit. And S. Anselm
 lib. de incar. cap. 1. writing to Pope
 Urban. saith thus unto him: Unto me
 other is more rightly referred to be cor-
 rected, whatsoever ariseth in the
 Church against the Catholick faith, &c. p.

They affirm.

III.

That the Scriptures are easie to be un-
 derstood, and that therefore non po-
 ought to be restrained from readin
 of them.

Contrary to the express words ^{Scripturae} of
 their own Bible, 2. Pet. 3. 16. ^{except} Where S. Peter, speaking of S. Paul
 Epistles, saith: In which are somet
 things hard to be understood, whiche
 they that are unlearned, and unstab
 wret, as they do also the other Scrip
 tures, unto their own destruction. By
 all unlearned Reformers, both rea-

3. 3. and are allowed to read those hard
things (yea, the Book of Apocalyps al-
so yet harder) without any restraint to
man, or woman, which yet they un-
derstand not : therefore they wrest
them, as also other Scriptures, to their
own destruction.

Acts 8. 30. And Philip said, under-
stantest thou what thou readest ? And
he said : How can I, except some man
should guide me ? Where first may be
noted, that this Noble Eunuch freely
confessed, he could not understand the
Scriptures without an interpreter to ex-
pound them, albeit he was a great, and
serious student in them, and withal a
holy and humble man, as S. Hierom
noteth of him, *Epist. ad Panlin. de stud.*
words Script. And next that he saith, Ex-
cept some man guide me : So as he fled
not to his private spirit, nor yet to con-
sider sojourning of place with place, as our Ad-
versaries do. Therefore the Scriptures
are not easie.

Luke 24. 25. and 27. Christ called
two of his Disciples fools, and slow of
reheart, &c. And beginning at Moses,
and

10 The Touch-stone of

and all the Prophets, he expounded unto them in all the Scriptures, ~~the~~ things concerning himself. How then are the Scriptures so easily to be understood of the unlearned, when Christ's Disciples themselves could not understand them, till first they were expounded to them?

Rev. 5. 1. &c, The Angel speaking of the Book sealed with seven seals, wept much, because no man in heaven nor in earth, was able to open the Book, neither to look thereon. A strange case ! to read in Scripture it self, that the book of Scripture should be shut with so many seals : but much more strange, that even in S. John and the Apostles time, none could be found, neither in heaven, nor earth, able to open the same, nor to look thereon, which every Apprentice now adayes, without any difficulty will undertake to do.

See more 2 Pet. 1. 20. Mat. 13.11
and 36. Luke 24. 45. 1 Cor. 12. 10
Luke 8. 10. & 54. Luke 2. 50. 2 Tim. 3
7. 1 John 4. 6. John 5. 35. Psal. 119
18. and 34. Rev. 5. 1. &c.

The holy Fathers that affirm the same are, S. *Irenius l. 2. Cap. 27. Origen l. cont. Cels. S. Amb. Epist. 44. ad Constant.* Where he calleth it : *A sea, and depth of prophetical riddles,* S. *Jer. in prefat. comment. in Ephes. 5.* And S. Aug. epist. 119. cap. 21. faith : *The things of Scripture that I knew not, are many more then those that I know,* So S. Greg. hom. 6. in Ezech. and many other Fathers confess the same of themselves. S. Denis Bishop of Corinth, cited by Eusebius lib. 7. hist. Eccl. 20. faith : *Of this Book (of Scripture) this is my opinion, that the matter thereof is far more profound then my wit can reach unto.*

They affirm.

IV.

That Apostolical Traditions, and ancient Customs of the Church, (not found in the written word) are not to be received, nor to oblige us.

Contrary to the express word of their own Bible 2 Thes. 2.15. Therefore Bretbren stand fast, and hold the Traditions,

ditions, which ye have been taught, whether by word or by Epistle. Hence it is clear, that some Traditions were delivered to the Thessalonians by word of mouth, and those of equal authority with what was written, if not of more: for the holy Ghost doth name them first, as they were indeed the first in being,) yea it is certain, that before the new Testament was written, the Apostles delivered all by Tradition, and word of mouth. Therefore Apostolical Traditions are to be received, and do oblige us.

2 Thes. 3.6. Now I command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the Tradition which he received of us. He saith not, I councel you, but I command you. But these men, rejecting all Traditions, walk disordered: therefore they break the Apostles commandment. Yea, they stand not, but are fallen; they let go what the word it self doth will them to hold: and therefore in the name of

our Lord Jesus Christ, let all good men withdraw from them.

1. Cor. 11. 2. Now I praise you brethren, that you remember me in all things, and keep the Traditions, as I have delivered them unto you. But these eject all Traditions: therefore needs must S. Paul speak thus unto them: Now (none of my brethren) I dispraise you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Lastly, if nothing at all be to be believed, but onely that which is left us written, wherein should the Church have exercised herself from Adam to Moses, the space of two thousand six hundred years?

See more 1 Tim. 6.3. 20. & 2 Tim. 13. 2 Tim. 2. 2. John 20. 30. and 1. 25. and 10. 12. 1 Cor. 11. 16. 34. ep. John 12. 3. ep. of S. John 13. Acts 16. 4. and 15. 28.

The Fathers that affirm the same, are S. Irenaeus l. 3. c. 4. Origen. in cap. ad Rom. S. Damas. l. 4. c. 17. S. Brysoff. in 2 Thes. 2. And S. Basil. do

de Spiritu sancto saith : some things
have from Scripture, other things fring
the Apostles, both which have true
force unto Godliness. S. Chrysostom not
14. in 2. Thes. faith It is a Tradition
seek thou no further.

They affirm.

V.

That a man, by his own understand
or private spirit, may rightly ju
and interpret Scripture.

COntrary to the express words
their own Bible 1. Cor. 12. 8. whe
10. To one is given by the spirit, gen
word of wisdom: to another the witt
of knowledge by the same spirit : to o
nother the working of miracles : to y
nother Prophesie, to another discerning
of spirits: to another kinds of tongu
to another the interpretation of tongu
but all these worketh that one some
the self same spirit, dividing to eind
man severally, as he will. Where baken
Apolle in express words, opposeth G
refelleth this unsavory doctrine, tead i

gs fring that the gift of prophesying, or
ve. truly to interpret the holy Scripture, is
ostomot given to all the faithfull, but to
aditisome only in particular: yea, he pre-
supposeth that one may have the gift,
even to work miracles, and yet may
want the gift truly to interpret the
Word of God. Therefore a man by his
own private spirit cannot rightly inter-
pret Scripture.

2 Peter 1. 20. Knowing this first,
that no Prophesie of the Scripture is of
words: my private interpretation, for the Pro-
. 8. phesie came n. t in old time (in the Mar-
irit, gent, or at anytime) by the will of man,
he went holy men of God spake as they were
: moved by the hoīy Ghost. See how clear-
: to y the Apostle taketh this faculty and
scerniuthority from a private and prophane
onguenan, restraining the same to a company
tongund society of men, and those also of
ane some special note for their sanctity
to evnd holinesse , assuring us, that they
here bake, as they were moved by the ho-
osethy Ghost.

c, tead i John 4. 1. Beloved, beleeve not
very spirit, but try the spirits, whether

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they are God. By which words we are
taught, that the spirits of others are to be examined, whether they proceed
from God or not: but this Caveat can
not be understood of the spirit of the
whole Church, since then it would fol-
low, that there should be none left to
try the said spirit of the Church (even ^{imo} no
particular man being included therein).
If then it be to be meant of private
men (as needs it must) it follows, that
a private spirit cannot be this Judgment,
since it self is to undergo the Judgment
and examination of some other.

The Fathers, that affirm the same are S. Aug. epist. 16. 2. and l. de B. Ma-
ptisn. o cap. 18. ad Epictetum. S. Basilius
epist. 78. S. Amb. epist. 32. S. Irenaeus.
epist. 52. S. Hier. lib. cont. Luciferihell
nos. Vincent. Lyr. cont. prophan. hendi S.
novitates. Yea, Martin Luther himself ha-
self (the Protestants great Grand-Ma-
ther) saith lib. de potestate Papa: ^{paris}
are not certain of any private person
whether he hath the revelation of the Service
or no: but that the Church bath the people
ought not to doubt.

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They affirm.

V I.

That S. Peters faith hath failed.

Ontrary to the express words of their own Bible Luke 22. 31. 32. Every man, behold Sathan hath desired to hereinave you, that he may sift you as wheat : privaut I have prayed for thee, that thy
ws, thith fail not. Sathan required to sift Judgeman all (the Apostles) but our Lord Judgere prayed for Peter onely, that his otherith principally might not fail. There- e samre S. Peters faith hath not failed.

de B Matth. 16. 18. *And I say unto thee,*
S. *Thou art Peter, and upon this rock*
S. I will build my Church, and the gates
of hell shall not prevail against it. But
n. bend S. Peters faith failed, the gates of
er hill had long ago no doubt prevailed.

and Matth. 23. 2. *The Scribes and the*
Pharisees sit in Moses seat, and sherefore
perhatis ever they bid you observe, that
the serve and do. How could Christ bid
the people of the old Law, to all what-
ever he shold bid them, by those that

sate in *Moses* chair, if they could erre
But God hath no lesse preserved the
truth of Christian Religion; in the chaire
of S.Peter, which is in the new Law
answerable to that of *Moses* in the old.
Therefore neither S. Peters Faith, nor
Chair hath failed.

Joh 11.49,51. Speaking of *Caiaphas* or *the High-priest*, saith: *And this he spake* ^{not of himself}, *but being High priest then* ^{in the} *year he prophesied*, *that Jesus should* ^{but it} *for that Nation*. See, how in this ^{by} *wicked time of the Sinagogue, the ver* ^{eed} *Bregs and out-cast of that disobedit* ^{eed} *people*, yet speaking forth of that *Ch* ^{The} *which Christ had commanded to* ^{Jo} *heard and obeyed, touching matters* ^{and} *faith, answer truly, and their chief* ^{ver,} *shops prophesie.*

¶ So *Leo ser. 3. de assump. sua affir* ^{Apo} *the same: The danger was common* ^{ther} *all the Apostles, but our Lord took spe* ^{perp} *care of Peter, that the state of all the* ^{with} *might be more sure, if the Head were* ^{be r} *vincible.*

They affirm.

VII.

*That the Church can err, and hath
erred.*

Contrary to the express words of their own Bible, *Isai. 59. 21.* As Caiphas or me, this is my Covenant with them, he spaketh with the Lord. My spirit that is upon thee, and my words, which I have cōfounded in thy mouth, shall not depart out of this mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed, from henceforth, and for ever. Therefore the Church cannot err.

John 14. 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth. But the Apostles themselves lived not for ever: therefore this is to be understood of the perpetual abode of the spirit of truth with their successors.

Matth. 18. 17. And if he neglect to bear the Church, let him be unto thce as an heathen man, and a Publican.

Whence is clearly to be gathered, that the Church in her Censure cannot err. *Isai. 35. 8.* And a high way shall be there, and a way, and it shall be called the way of Holiness, the unclean shall not press over it, but it shall be for those the waifaring men, though fools, shall not err therein. How far deceiveth then are many simple souls, who do apostolically affirm, that the whole Church, and every holy man that ever have been there *Ephes. 5. 27.* for these thousand years (how will it soever) have all erred.

Ephes. 5. 27. That he might preserve it to himself a glorious Church, *not* having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. Note well these words without spot, wrinkle, or any blemish, and tell me now if it be possible, that reading this, thou canst ever believe *any* that she hath ever taught such horrible blasphemies and abominations, as *do* this day she is charged with? *ab.*

See more *John 16. 13. Ephes. 5. 21.* give *Isai. 9. 7. Ezech. 37. 26. Luke 22. 31.* hold *Mat. 22. 3. 1. Pet. 2. 9. John 17. 17.* su-

ed, the Cor. 11. 25. Psal. 104. 25. 29. Ephes. 4. 10. John 10. 16. Acts 4. 32. Eph 5. shall 4. 5. 11. Luke 10. 16, Deut. 17. 8. call Jerem. 3. 15. Malac. 27. Mt. 16. 18. sh. Acts 15. 28. 2. Cor. 13. 8. 1. Tim. 3. 15. those ¶ The Fathers affirm the same ex-
s, shapely S. Aug. cont. Cres. on. lib. 1. receiver cap. 3. Also upon the 113. Isal. the
do a place begins : *Ne auferas de ore meo
and averbum veritatis usquequaque.* S. Cypr.
there Epist. 55. ad Cornel. num. 3. S. Irenaeus
v willib. 3. cap. 4. with many others.

They affirm.

VIII.

That the Church hath been hidden,
and invisible.

Contrary to the expresse words of
their own Bible, Mat. 5. 14. 15. Ye
are the light of the world, a City that is
set on a hill, cannot be hid. Neither
as men light a candle, and put it under
a bushel, but on a candlestick, and it
giveth light to all that are in the
house. But the Catholick Church is
such a light, such a candle, and such a
City.

City built upon *Christ*, as upon if the mountain, therefore had not, nor can it be hidden, nor is invisible. may

Mat. 18. 17. Tell the Church, if he ~~ses~~; neglected to hear thee: but if he neglects to hear the Church, let him be unto the world as a heathen man, and a Publican. But if it were a very hard case to be condemned as a Heathen, for not telling, about hearing a Church, which hath so close worldly laid hid, that no man could herein see, feel, or understand it for a thousand years.

III.

2 Cor. 4. 3. But if our Gospel be hid 21. it is hid to them that are lost. Loe the censure of S. Paul upon all such as affirm that the Church, or her Gospel can be hid.

Ea

Isai. 2. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in Sion, the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. In hundreds of places do the Prophesies mention this Kingdom of *Christ*, as *Dan. 7. 14. Mich. 4. 7. &c.* Which should be all in vain.

it

upon if this his kingdom could be invisible ;
or caſe a Prophesie must be of things, which
may be ſeen and perceived by our ſen-
t, if heſes ; otherwise every man might be a
negled Prophet, and foretel of things to come,
to the which if they ſhould not come to paſſe,
n. But he might anſwer, that they had come to
nder paſſ in very deed as he had prophesied,
ng, but that they were invisible to the
close world. Lo the viſible absurdities of this
heretiſible Church.

thou See more Pſa. 27.8. Rom. 19.14. 1 Cor.
11.19. Pſa. 19.3,4. Iſai 60. 20. Act. 20.
ve bia 21. Iſa. 61.9.

be th ¶ The Fathers commonly affirmed
as of the ſame. Origen. hom. 30. in Matth.
pel ca The Church is full of light, even from the

East to the West. S. Chrysotom. hom. 4. in
to paſ 6. of Iſai. It is easier for the ſun to be ex-
tinguished, then the Church to be darkned.
ed in S. Aug. tract. in John calls those blinde,
all b that do not ſee ſo great a mountaint. S.
atior Cyp. de Unitate Eccleſie, to the ſame
place purpose.

King
Mich
vain

They maintain.

IX.

That the Church was not always to remain Catholick or universal, and that the Church of Rome is not such a Church.

Contrary to the expresse words of their own Bible Psalm 2. 8. Ask of me, and I shall give thee the Hea- then for thine inheritance, and the ut- termost parts of the earth for thy posses- sion. And Luke 1: 33. He shall reign S. over the house of Jacob for ever, and of his kingdom there shall be no end. But the none of these promises have been any Ro where else so much verified, as in the an Church of Rome ; therefore both the a Church had been always universal, & the Church of Rome only such a Church M

Colos. 1: 3. &c. We give thanks to L God for you, &c. Since we heard y. ur C faith, &c. For the hope which is laid up M for you in heaven, whercof ye heard be- fore in the word of the truth of the G- spel, which is come unto you, as it is in be

all the world, and bringeth forth fruit, as it doth also in you, since the day, you heard of it, and knew the grace of God in truth. But no Faith, or Gospel hath, or is, so dilated in all the world, nor hath fructified, and grown (for so we read) as the faith of the *Roman* Church hath done, as appears more plainly by this which follows.

Ask Rom. 1. 8. First I thank my God ~~Hea-~~ through Jesus Christ for you all, that ~~ut-~~ your faith is spoken of throughout the ~~offi-~~ whole world. Wherein express terms, ~~reign~~ S. Paul calls the faith of the whole ~~nd of~~ world (or Catholick faith) the faith of But the *Romans*, that is, of the Church of any *Rome*. Therefore the Church of *Rome*, the and no other, is truly, and indeed such the a Church.

See more Colos. 1. 32. Gen. 22. 18. Mat. 24. 46. Acts 1. 8. Dan. 2. 25. Luke 24. 47. Psal. 46. 9. Psal. 72. 8. (we 71.) Mark 16. 20. Ezech. 13. 3. Mat 21. 19. Acts 1. 8.

All which places are to be understood, not that the whole world should be Catholick at one and the same time;

but

but that the whole should be converted to *Christ* at sundry times, and that it shold comprehend a greater part of the world, then any Sect of hereticks shold ever do: and this is the true sense of *that* being *Catholick*, or *Universal*. *in a*

¶ And to follow still our former Rule, hear the Fathers that affirm the same. *S. Cypr. ep. 57.* writing to *Car. Lordnelius, Pope of Rome*, saith: *Whilesfore with you there is one mind and one voice, faith the whole Church is confessed to be the being Roman Church.* *S. Aug. de unitat. Eccl. cap. 4.* saith. *Who so dissent from the Chur body of Christ, which is the Church, mattr that they do not communicate with all not the whole corps of Christendom, certaine it is, that they are not in the Catholick whil Charch.* *S. Hierom in his Apologie a. he is gainst Ruffinus,* and in other places, our faith, that it is all one to say *Roman cle* faith, and the *Catholick* faith. Again, *S. Aug. upon the Psal. 45.* (we 44.) but ther much more excellently *in ep. 161. ad ana Honorat.* The place begins: *Dignare ergo rescribere nobis.* As also *cont. lib. Petil. l. 2. cap. 16.* *by* *tha*

The Reformers hold.

X.

*That the Churches Unity is not necessary
in all points of faith.*

Formerly contrary to the express words of
in the C their own Bible, *Ephes. 4. 5. One
Cor. Lord, One Faith, One Baptism*: There-
while before Unity is necessary in all points of
voice, faith. The reason is, for that the Church,
the being a Congregation of the faithful,
Ec. one Faith is necessary to make one
in the Church, but our Adversaries differ in
Church, matters of faith, therefore they have
all not the Unity requisite to one Church.
taint James 2. 10. *Whosoever shall keep the
whole Law, and yet offend in one point,
the same is guilty of all.* And even so it is in
our faith, for who so denies one Article
denies all.

S. ACTS 4. 32. *And the multitude of
but them that believed, were of one heart,
and of one soul.* And again 1 Cor.
14. 10. *Now I beseech you Brethren,
lib. by the name of our Lord Jesus Christ,
that ye all speak the same thing; and
that*

that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same iudgement. Whereas our Adversaries are ~~num~~, a hundred several minds and judgments, there being an infinity of ~~Se~~^{Ch} among them, without any the least shew of Unity ; And therefore can not be the true believers mentioned ^{bar} ~~in~~ the Apostles.

See more Jerem. 32. 39. Cant. 2. Psal. 67. 7. Mat. 12. 25. Mark. 24. Luk 11. 1. Mat. 18. 19. Ephes. 2. 14, 15, 16. 8. 22. Ephes. 5. 2. Philip. 3. 16. Philip. 1. 26, 27. Gabe 5. 9. and 1. 8. Colof. 3. 15. John. 1. Ihesus 11. 2 Cor. 13. 11. Psal. 121. 3. Peter

¶ And lastly to check, by our common Rule, the breakers of this Unius and Rule, S. Aug. (cited by the Mbut nuduc. p. 134.) saith : *In Cathedra unius etatis, posuit Deus doctrinam veritatis in* In the chair of Unity, God hath place of the Doctrine of verity. As also *cont. quer. Pax. l. 3. cap. 5.* The place beginneth *Qui non vult sedere,* S. Cyprian liketh *de unitate. Eccles. nro. 3.* saith : *Th*

you, Unity of the Church, he that buildeth not, either who he think he holds the faith ; S. Iudicij lib. ad Constantinum Augustum, and many others.

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m. 1.

these :

The first Simon who is called

Peter. All the Evangelists do put Pe-

ter in the first place, and wicked Ju-

Unidas in the last. And wherefore this,

But because the one was first in dignity

and worthiest of the rest ; and contra-

tiswise ; the other last, and unworthiest

of all his fellows ? Again, why, as Pe-

ter is called First, are not the rest cal-

led; Second, Third &c. But to shew

it thereby, that they did not therefore call

The Peter first, because he occurred first to

be

X I.

be named ; but because he was thid co
First, both in dignity and authority his Vi
whom therefore they all number First the s
and call the First ?

Mat. 16. 18. *And I say also unto* An
thee, that thou art Peter, and upon thi have
rock I will build my Church, and th build
gates of hell shall not prevail again himsel
it. Words clearly insinuating S. Peter these
Supremacy in the Church of God ; for Refor
according to the Greek and Syria to th
text(as our Doctors note)these words *Christ*
Thou art Peter, found thus : Thou an
a Rock, and upon this Rock I will buil
my Church. So that, to say, that Peter
is the rock of the Church, is as much, as
to call him chief, or head of the Church.

Neither without special mystery, did
our Lord impose upon him this new
name, the name *Peter* (a Rock or
Stone) being one of the most excellent
names of *Jesus Christ*, who is many
times in holy Scripture, termed by
the name of a Rock or Stone, as *Psal.*
117. 22. Isai. 28.6. Dan. 24. Mat.
21. 42. Rom. 9. 33. So that this Sovreign,
& absolute Pastor of the Church,

did

s thid communicate this new name unto
ority his Vicat, to represent the more lively
First the supreme authority, which he
would give him over his flock.

um. And note, that Christ saith not, *I
have built*, or, *I do build*, but *I will
build*; the Church being built upon
rain himself from his Incarnation: and so as
Peter these words referred to Christ (as our
Reformers use to do) do not well agree,
to the building of the Church upon
ords Christ, as head thereof for the time to
come; but most fitly agree to S. Peter,
as Head thereof, for the time to come.

Matth. 16. 19. *And I will give un-
to thee the keys of the kingdom of Hea-
ven, &c.* By these words also, no less
than by the former, is clearly signified
S. Peters Supremacy. For none hath
the government or commandement of
the keys of any Town, or City, but the
Prince, Governour, or Magistrates of
the same. And that sovereign Power
signified by the Keys, is likewise
proved by that of our Saviour
Christ: *I have the keys of hell, and
of death.* Apoc. 1. 18. As also by
the

the key of David, which openeth, and no man shutteth, shutteth and no man openeth.

Now add to this that hath been said, the correspondence of the words of our Saviour to S. Peter, with the words of S. Peter again to him, and how clear will this doctrine appear? For when our Lord asked his disciples *Matth. 16. 15.* *Whom say ye that I am?* he demanded not, how they called his name, which was *Jesus* (for that they knew full well before) but what his quality, office, and dignity was? And S. Peter answering: *Thou art Christ the Son of the living God*, Jesus told him not his Name (which was *Simon*) but gave him another name, and such an one, as likewise signified the office, quality, and dignity, that he bestowed upon him, saying: *Thou art Cephas*; or *Petrus*, that is to say, *Rock* or *Peter*. Therefore he ordained him *Head*, &c,

1 Cor. 3. 4. 22. *For while one saith, I am of Paul, I am of Apollo, I of Cephas, I of Christ, &c.* See, how from those he would have esteemed lesser, he ascends

ascends to those whom he would have esteemed greater, and placeth Peter next to Christ.

Luke 22. 31, 32. *And the Lord said, Simon, Simon, &c. When thou art converted, strengthen (we read confirm) thy brethren.* Now what other things is it for Peter, to strengthen (or confirm) his brethren, but to practise and exercise his greatness over them ? For he that doth strengthen (or confirm) others, is the greater : and they who are strengthened (or confirmed) are made thereby inferior to him, who doth strengthen, (or confirm) them.

Luke 22. 26. *He that is greatest amongst you, let him be, as the younger : and he that is the chief, as he that doth serve;* Where the words, (*He that is greatest, is chief*) do evidently shew, that amongst the twelve, one was greater than another, and was so accounted even by Christ himself.

John 21. 15. 16. 17. Jesus said to Simon Peter : *Simon lovest thou me more than these ? Feed my Lambs : feed my sheep* (where the Greek hath in the second

second place for feed, govern or rule.) Hence it follows, that either the Apostles were not accounted to be in the flock of Christ, or else they were subject to S. Peter, as to their head, when Christ commanded him to feed or govern, not onely his *Lambs* (to wit, the lay people) but his sheep also, that is, the Apostles and Pastors themselves: for besides *Lambs*, and *Sheep*, there is nothing in the Church of God. Again, if S. Peter loved our Lord more than all his fellow-Apostles did; it follows necessarily, that he received more power to feed, than all the rest did. For it cannot be conceived, that he is willed to *love*, more than to *feed*: but he loveth more than others, therefore he is willed to feed more than the others; and consequently, to be head of the others.

Matth. 12. 25, 26. Every kingdom divided against it self, is brought to desolation. And if Satan can cast out Satan, &c. Satan therefore hath a Kingdom, whereof he is the chief. If then there be not onely a visible Head
of.

of the Church triumphant in heaven, but also a visible head even in hell; why not a visible head also on earth?

See more *Psa. 18,43. Psa. 45,16.* (we 49.) *Mark 2,16. Act. 1,13. Luke 1,33. 2 Cor. 11,5.*

¶ The Holy Fathers doe commonly affirm the same. *Theophilactus* in *Luke 22.* calls *Peter Prince of the Disciples.* *Eusebius in Chron.* calls him the *First Bishop of Christians:* *S.Cyril of Hier.* *cat. 2.* Prince and most excellent of all the Apostles. *S.Chrysost. hom. 55. in Matth.* Pastor and head of the Church. *Euthym. in cap. ult. John.* Master of the whole world. *S.Leo epist. 89.* Head and chief of the Apostles.

They

They also hold.

XII.

That a woman may be Head, or supreme Governess of the Church, in all causes, as the late Queen Elizabeth was.

COntrary to the expresse words of their own Bible, 1 Tim. 11. 12. *Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurpe authority over the man. Therefore a woman cannot be Head of the Church.*

1 Cor. 14. 34. *Let women hold their peace in the Churches, for it is not permitted them to speak, but to be subject, as al the Law saith, Therefor, &c,*

TI produce no Fathers for disproof of this point, for never was any woman so presumptuous in our Fore-Fathers days, as to take upon her such authority: but will content my self to refute the folly, with this evident and convincing argument.

What

Whatsoever power an inferiour Minister of the Church hath, that the head of the same Church hath, (at the least) if not much more. But every inferiour Minister of their Church, hath power to Baptize, to give the Communion, to marry, to bury, and to preach in the Pulpit; Therefore Queen *Elizabeth* could Baptize, give the Communion, marry, bury, and preach in the Pulpit.

And who now is so simple, as not to see the ridiculous sequelle of this doctrine? For the denial of which notwithstanding, hundreds of Catholicks heve been hanged, drawn and quartered, as Traytors to her person, and the State.

But that no secular King can be this Head, an infinity of Fathers do affirm, *S. John Damascen. ser. 1.* The place begins *Tibi O Rex.* And again. *Non assentior: I consent not that the Church of God be governed by Kings.* Theod. hist. Eccles. l. 4. c. 28. makes mention of one *Eulogius*, who (being told by an officer of the Emperour *Kalens*, that the Emperour would have it

fo,

so, answered thus, What? was he made a Bishop that day that he was crowned Emperour? The place begins: *Tum ille. S. Ignatius Epist. ad Philadelph.* Wills all men without exception, even the Emperour himself, to be obedient unto the Bishop; the place begins, *Principes obedite Cæsari. S. Chrysost. hom. 5 de verbis Isaiae* calleth the Bishop, a Prince as well as the King: yea, and that a greater also. And *hom. 38. in Mat. 21.* The place begins, *Quia in rebus spiritualibus.*

X III.

That Antichrist shall not be a particular man; and that the Pope is Antichrist.

COntrary to the expresse words of their own Bible, *2 Thessal. 2. 3.* Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Where these words, *man of sin, and son of perdition,* do plainly prove, that a succession

cession of men (as the *Popes* are) cannot be this man of sin : for so S. Peter also should be *Antichrist*, for he was *Pope*, & the very first of all the *Popes*. Therefore *Antichrist* shal be a particular man.

Rev. 13. 18. *Let him that hath understanding count the number of a man: therefore the great Antichrist, that egregious Apostata, or notable enemy of Jesus Christ, shall be a particular man.*

1 John 2. 22. *Who is a liar, but he that denieth that Jesus is Christ ? This is Antichrist, which denieth the Father, and the son. But the Pope denieth neither of both: Therefore the Pope is not Antichrist.*

Again in 2. Thes. 2. Before alledged vers. 4. The Scripture saith, that *Antichrist* shall be extolled above all that is called God : and verse 8. That our *Lord Jesus* shall kill him with the spirit of his mouth at his coming : But none of all these agree to the *Pope*, no more than that our *Lord Jesus* is come the second time.

John 5. 43. *I am come in my Fathers name, and ye receive me not : if*

another shall come in his own name, him
ye will receive. He means especially
the wicked Antichrist: how then can
the Pope be he, seeing the Jews reciev
him not?

See more Dan. 7.7. and cap. 12. 11.
Revel. 13. 17. and cap. 17. 8, 11.
Luk. 13. 13. Mat. 24. 15.

To follow our common Rule, the
Fathers that affirm the same are S.
Chrysost. and S. Cyril. who do both
thus understand this very place last al
ledged. S. Amb. upon the 2. Thes. 2.
Hier. in ep. ad Algas. quest. 11. S.
Aug. 29. tract. in John. S. Irenae.
l. 5. cont. heres. Valentin. Theodore in
his epitome of the divine decrees, cap.
de Antichristo.

XIV.

That no man, nor anybut God, can for
give, or remits sins.

Ontry to the expresse words of
their own Bible, John 20. 21. As
my Father hath sent me, even so send
I you. Now Christ was sent by his
Father, not onely to Teach, Preach,
Administer Sacraments, and to work
mira-

miracles ; but also to forgive sins : but the Disciples were sent with power to Teach, Preach, Administer Sacraments and to work miracles : Therefore also to forgive sins.

Ibid. vers. 22. 23. When he had said this, he breathed on them, and said unto them. Receive ye the holy Ghost : whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained. Christ having first shewed his own commission, which was to pardon sins, presently giveth his Apostles power to do the same, breathing upon them the holy Ghost. He therefore that denieth man to have his power, either denieth that the holy Ghost can forgive sins, or that Christ gave not his Disciples the holy Ghost to this end and purpose : both which are clearly false, and against the Scripture.

Mat. 9. 3. 8. but when the multitude saw it, they marvelled, and glorified God who had given such power unto men, as to forgive sins. Which though they knew to appertain to God only

by nature, yet they perceived that it might be done by mans ministry on earth, to the glory of God. Yea, those who affirm God onely so to remit sins that the ministerial power thereof cannot be communicated to men; deny the one part of *Christ* distinct, or double manner of remitting of sins, to wit, only in heaven and not in earth.

See more *Mat.* 16. 19. and *Mat.* 18. 1. *Cor.* 5. 5. 1. *Tim.* 1. 20. 2. *Cor.* 2. 10. 2. *Cor.* 5. 19. *Num.* 5. 6.

The ancient Fathers, who affirm the same, are S. *Aug.* tract. 49. in *Joan.* And in his book of fifty homilies hom. 9. S. *Chrysost.* de sacerdotio l. 3. S. *Amb.* l. 3. de pænitentia, S. *Cyril.* l. 12. cap. 50. in *Joan* saith: It is absurd, that they should remit mans sins who have not in them the holy Ghost, Basil. l. 5. cont. *Eunom.* Proves the holy Ghost to be God (which that detestable Heretick denied) because he forgiveth sins by the Apostles. S. *Irenaeus* l. 5. cap. 13. S. *Greg.* hom. 6. in *Evang.*

X V.

That we ought not to confess our sins to any man, but to God onely.

Contrary to the expresse words of their own Bible, Matth. 3. 5. 6. Then went out to him (to wit, to S. John Baptift) Hierusalem, and all Iudea, &c. and were baptized of him in Jordan, confessing their sins. Not by acknowledging themselves, but every man to utter, and tell his particular and secret sins. Therefore we may confess our sins, not onely to God but also to man.

Acts 19. 18. 19. And many that believed, came and confessed, and shewed their deeds (behold confession) Many also of them which used curious Arts, brought their books together, and burned them before all men : and they counted the price of them, and found it five thousand pieces of silver (behold Satisfaction) Therefore we may confess our sins to man.

Num. 5, 6. When a man, or woman shall commit any sin that men commit. &c. Then they shall confess their

their sin, which they have done, &c. And that this is not understood to be confessed to God in heaven, but also to his Priest on earth, the whole Chapter, from *vers. 12.* unto the end, doth clearly testify. Adde hereto, that he saith not, *they shall confess their sins* (to wit, in general) but *their sin*, to wit in particular.

See more *Mark 1.4.* *James 5. 16.*
Mat. 18. 18. *Mat. 17. 14.*

¶ See the holy Fathers that affirm the same. *S. Iren. l. 1. cap. 9.* *Terent. l. de pænitentia*, where he reprehend's some, who for humane shamefastness neglected to go to confession. It is written of *S. Amb.* that he himself sate to hear confessions, *Amb. ex Paulino S. Clement S. Peters successours*, speaks wonderfully pithily to this purpose, *ep. ad fratr. Dom.* But of all others *Origen* is most plain for this point. *l. 3. Periar.* *S. Chrys. l. 3. de Sacerd.* & *bom. 85.* in *Joan.* *S. Aug.* cited as before. *S. Amb. orat.* in muliere peccatrice saith, *Confesse freely to the Priest the hidden secrets of thy soul.*

XVI.

That Pardons, and Indulgences, were
not in the Apostles times.

Contrary to the expresse words of
their own Bible, 2. Cor. 2. 10. To
~~whom~~ ye forgive any thing, I forgive
also: for if I forgave any thing to ~~whom~~
I forgave it, for your sake forgave I it,
in the person of Christ. The Corinthian
aforesaid, was excommunicated, and
put to penance by the Apostle, as
plainly appeareth in Cor. 5. 3. and here
in 2 Cor. 2. cited above, he giveth or-
der for his pardon. A plain proof of the
Apostles power, there of binding, here
of loosing, there of punishing, here of
pardoning. Therefore pardons were in
use in the Apostles times.

2 Cor. 2. 6. Sufficient to such a man,
is this punishment (or Censure) which
was inflicted of many. Whence it is
clear, that it lieth in the hands of the
spiritual Magistrates, to measure the
time of such punishment, or penance,
imposed.

See more *Matth.* 18. 18. and *Matth.* 16. 19.

¶ As also the Fathers that affirm the same. *Tertul.* lib. ad *Mart.* cap. 1. 3. *S. Syp.* lib. 3. ep. 15. and *serm. de lapis.* *Concil. Lateran.* *Can.* 62. The degrees of *Innocentius* 3. and 4. *de pœnitent,* and *remis.* cap. *Quod autem.* *S. Amb.* l. 1. *de pœnit.* cap. 2. the place begins; *Dominus per jus.* *S. Aug.* ep. 75. *ad Auxil. Episcop.* The place begins, *spiritualis pœna.* *S. Chrysost.* l. 3. *de sacerdot.* The place begins, *Si rex a-liquis.* Lastly Pope *Urban* the 2. granted a plenary Indulgence to such, as went unto the Holy War.

The Protestants hold.

XVII.

That the actions, and passions of the Saints, do serve for nothing to the Church.

Contrary to the express words of their own Bible *Colos.* 1. 24. *I now rejoice in my sufferings for you, and fill up that which is behinde (we read, wan-*
sing) of the afflictions of Christ in my flesh

flesh for his bodies sake, which is the Church. Hence hath ground been always taken of Indulgences (but much more principally, from the super-abundant merit of Jesus Christ;) There the actions and passions of the Saints, do serve for something to the Church.

Philip.2.30. *Because for the work of Christ, he was nigh unto death, not regarding his life, to supply your lack of service towards me.*

Contrary also to an Article of our Creed, *I believe the Communion of Saints.* For to what purpose believe we this, If their actions and passions may not be imparted to us, nor serve to any purpose to the Church?

See more Psal. 119.63. (we 118.)
 1 Cor.12.12.2 Cor.11.28. Isa.53. (we
 52.)9.2. Mac.15.16. Mat.17.3. Luke 9.2
 30,31. Mat.27.52. Apoc.5.8. Gen.26.5.
 and 48.16. Exod. 32.13. Job 5.1. Psa.
 15.1. Isa.37.35. Mark 14.36. Luke 8.
 44. Act.5.15.

All these passages contain actions, or
 prayers of the Church triumphant
 for the militant, or agonizant, or repro-

both, I care not which they grant, and yet one they must needs confess.

¶ See the Fathers that affirm the same, S. August. lib. de cura pro mort. cap. 2. The place begins : *Et si nusquam.* And again the same Saints in the same book, S. Maximus ser. de sanctis Octavio & Adventio, the place begins, *Cuncti Martyres.* S. Bede bish. Eccles. Anglia, l.3. cap. 19. S. Aug. in Pfa. 61. the place begins, *Unus enim homo :* as also S. Anselm upon the same Psalm.

XVIII.

That no man can do works of supererrogation.

Contrary to the expresse words of their own Bible, Mat. 19. 21. If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. Hence it plainly appears, that man, by the assistance of Gods grace, may do some things cōfessed, which are of more perfection than the things commanded : and if God these

these we call, Works of Supererrogation.

1 Cor. 7.25, Now concerning Virgins, I have no Commandement of the Lord, yet I give my judgement (we reade Counsel) among that hath obtained mercy of the Lord to be faithful. And verse 38. He that giveth her in marriage doth well, but he that giveth her not in Marriage doth better. To do that which is counselled is not necessary, because one may nevertheless be saved: but he who omits what is commanded (unless he do penance) cannot escape eternal pains.

Matt. 19.12. There be Eunuchs which have made themselves Eunuchs for the kingdom of heaven, he that is able to receive it (we reade take it) let him receive it. But this cannot properly be said of precepts, as S. August. noteth upon this place, ser. 61. de temp. for of precepts it is not said, keep them who is able, but keep them absolutely.

See more Luke 10.25. 1 Cor. 7.1. Rev. 3.3. Acts 2.44. Acts 4.34.

¶ And the holy Fathers affirm the same, S. Ambro. 1. de viduit. Origon in

which we do over and above our duty, Eu-
seb. i. Demonstrat. cap. 8. S. Chrysost. hom.
8. de act. paenit. Blame not our Lord, he
commandeth nothing impossible ; yea, ma-
ny do no more then they are commanded. S.
Greg. Nicen. i. Moral. cap. 5.

XIX.

That by the fall of Adam, we have all
lost our Free-will, and that it is not
in our power to choose good, but only
evil.

COntrary to the express words of
their own Bible, 1 Cor. 37. *He that
standeth stedfast in his heart, having no
necessity, but hath power over his own will,
and hath so decreed in his heart, that he
will keep his virgin, doth well.* But if a
man have not freedom of will, as well
as the one as to the other, why doth the
holy Ghost (Prov. 23.26.) require of
us to give him our heart, if we cannot
consent but unto evil ? Therefore it is
in our power to choose good or evil.

John 1. 11, 12. *He came unto his
own, and his own received him not : but
as many as received him, to them gave*

he power to become the sons of God; words which plainly imply a liberty of will: For when he saith, *some received him, and some not*, who sees not the liberty both of the one, and of the other; for these would not receive him, and those would.

Deut. 30. 19. *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou, and thy seed may live.* And rightly may we call heaven and earth to witness against them, who commit the same fault touching Grace, which the Turks do touching Nature. For the Turks believe that the fire burns not, nor water wets not, but that God doth it, by the fire and water. And so our adversaries say, that a man desireth no good, nor doth no good, but only that God doth all by man: but this is false. Therefore, &c.

Luke 13. 34. *O Hierusalem, Hierusalem, &c. How often would I have gathered thy children together, as a hen doth gather her brood under her wings,*

wings, and ye would not. I would, (faith Christ) and ye would not. What, for Gods sake, can be spoken more plainly?

See more Luke 10. 42. Act. 5. 4. Ad Phi'ems. uerse 14. 1 Cor. 7. 37. and 9. 1. 13. 2 Cor. 9. 7. Hosca 3. 9. Nnm. 30. 14. Jf'sua 14. 13. 2 Reg. 24. 12. 3 Reg. 3. 5. Ecclef. 15. 15. Matth. 19. 17. Jof. 24. 15. 2 Sam. 12. Prov. 11. 24. Revel. 3. 20. Is. i. 1. 19, 20.

¶ See the ancient Fathers, Enf. Ca-sar. de prap. l. 1. c. 7. saith, that those who hold this opinion, do pervert and overthrow, *Universam vitam huma-nam, all the whole life of man.* And in very deed his reason is good, for upon this consideration of mans free-will, are grounded all politall laws, pre-cepts and prohibitions, pains and re-wards, which else were meerly super-fluous and against reason. S. Hilary, i. Trinitate, saith: *He would not there should be a necessity for men to be the Sons of God, but a power.* S. Aug. l. ad Simpl. q. 4. saith: *To consent, or not to consent unto Gods vocation, lieth in a mans own will.* So teacheth

S. Amb.

S. Ambr. in Luke cap. 12. S. Chrysost. hom. 19. in Genes. S. Irenaeus l. 4. cap. 27. S. Cyril. lib. 4. in Joan. cap. 7. We cannot in any wise deny freedom of will in man. And S. Aug. atore-cited, faith, lib. 2. cap. 4. de Alt. cum Felic. Manich. How should our Sauveur reward every one according to their works, if there were no free-will.

XX.

That it is impossible to keep the Commandments of God, though assisted with his Grace, and the holy Ghost.

Contrary to the expresse words of their own Bible, Phil. 4. 13. I can do all things, through Christ that strengtheneth me. Therefore it is possible to keep the Commandments, or else it is false, that he could do all things.

Luke 1. 5, 6. The Scripture speaking of Zachary and Elizabeth, faith: And they were both righteous before God, walking in all the Commandments,

ments, and ordinances of the Lord, blame-
leſſe. Yet Protestants usually say, that
none are so righteous as that they can
keep any of them: but these two were
so righteous as they kept all of them:
now whether of these wilt thou believe
S. Luke or our Reformers?

Luke 11. 27, 28. *Blessed is the womb*
that bare thee, and the paps which thou
h'ſt ſucked. But he ſaid; Yea, rather
blessed are they that hear the Word of
God, and keep it. Christ pronounceth
them blessed, who hear the word of
God and keep it: but the command-
ments are the word of God, (which
they affirm no man can keep) there-
fore they affirm that no man can be bleſ-
ſed. And like unto this is that of John
13. 17. *Matth. 12. 50. John 14. 23.* With
an infinite number of ſuch like places,
in their own Bible: all which this their
false doctrine doth in plain terms con-
tradiſt.

Luke 11. 2. *Thy will be done as in
heaven, ſo in earth.* In this petition, ei-
ther we demand a thing impoſſible; or
else the Saints in Heaven fulfiſt not the
will

will of God in all things ; else it may be fulfilled also by us on earth, (one of the three) But the two first are great absurdities ; therefore the latter is to be granted.

1 John 5. 3. *For this is the love of God, that we keep his commandments, and his commandments are not grievous.* If the commandments were impossible, they could bind no man : for it is not to be conceived how one should sin in a thing, which he could not possibly avoid. And (if this were admitted) Christ saying to the young man in the Gospel : *If thou wilt enter into heaven, keep the commandments, were as much as if he had said ; If thou wilt enter into heaven, take hold of the Moon between thy teeth.*

See more Ezech. 36. 27. Matth. 11. 30. and 19. 17. Eccles. 15. 15. Rom. 13. 8. 10. and 73. Iesua 11. 15. and 22. 5. Psal. 17. 3. Deut. 30. 11. 1. John 2. 4. Job. 27. 6. and 1. 22. Rom. 2. 27. Luke 10. 28 &c. 15. 7. 3. Reg. 14. 8. and 15. 5. Eph s. 1. 4. Galat. 5. 14. Gen. 6. 9.

¶ See

T See Orig. hom. 9. in Josue. S. Cy-
ril l. 4. cant. Julian. S. Hilar. in Psal.
118. S. Hier. l. 3. cont. Pelag. S. Basile,
who saith: *It is an impious thing to say,*
that the commandements of God are im-
possible.

They maintain.

X.X.I.

That faith only justifieth; and that good
Works are not absolutely necessary to
salvation.

COntrary to the express words of
their own Bible 1 Cor. 13. 2.
*And though I have the gift of Pro-
phesie, and understand all mysteries,
and all knowledge; and although I have
all faith so that I could remove moun-
tains, and have no charity, I am no-
thing.* Therefore faith onely doth not
justifie: yet, this plainly proves that
faith is nothing to salvation, without
good works.

James 2. 24. *Ye see therefore how*
that by works a man is justified, and not
by faith onely. Wheretore. S. Aug.

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lib. de fide & operibus, cap. 14. writes, that this Heresie, was an old Heresie, even in the Apostles times. And in the preface of his comment. upon the 32. Psalm. He warns all men, that this deduction upon this speech of S. Paul, Abraham was justified by faith, therefore works be not necessary to salvation, is the right way to hell and damnation. See the Rhemes Testament upon this place.

Jac. 2. 14. What profiteth my brethren, though a man say, he hath faith, and not works? Can faith save him? This proposition (but especially the former) is directly opposite to that which our Adversaries hold. Neither can they pretend, that there is the like opposition or contradiction, betwixt S. James speeches and S. Pauls: for though S. Paul say, *Man is justified by faith, yet he never faith, by faith only.*

Gal. 5 6. For in Jesus Christ neither Circumcision, availeth any thing, nor uncircumcision, but faith which worketh by love. Note well this place: for if the Adversaries (who pretend Conscience

rence of places, to be the onely Rule to explicate the hard passages of holy Scripture) had followed but this their own Rule, this one text would have cleared unto them all other, wherein Justice and salvation might seem to be attributed to faith alone.

See more Mat. 7. 21, 22. Mat. 5. 21. Mat. 19. 17. and 11. 26. Mat. 12. 33. Mat. 16. 16. Gal. 3. 12. 1 Tim. 5. 8. 1. Joan 2. 4. 1. Joan. 3. 22. Rom. 3. 31. Phil. 2. 12.

F The Fathers that affirm this are, Origen in 5. Rom. S. Hilar. cap. 7. in Mat. And S. Ambr. in 4. ad Heb. faith : Faith alone sufficeth not. S. Aug. de fide & operibus cap. 51. faith : I see not, why Christ should say. If thou wilt have life everlasting, keep the commandments, if without observing of them, by onely Faith, one might be saved.

XXII.

That no good Works are meritorious.

COntrary to the expresse words of their own Bible, Mat. 16. 17. For

the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. He saith not that he shall reward every man according to his mercy, or their faith, So S. August. de verbis Apost. serm. 35. doth interpret.

Mat. 5. 12. Rejoyce and be glad, for great is your reward in heaven. The word Reward, in Latine and Greek, signifieth wages and hire, due for works, and so presupposeth a meritorious deed, as the Rhemish Testament noteth upon this place.

Again Mat. 10. 42. Whosoever shall give to drink, a cup of cold water onely, in the name of a Disciple, verily, I say unto you, he shall in no wise lose his reward. Therefore good works are meritorious.

2 Cor. 5. 10. For we must all appear before the judgement seat of Christ, that every one may receive the things in his body, according to that he hath done, whether it be good, or bad; Words most clear, that Heaven is as well the reward of good works, as hell is the stipend of evil

There-

Therefore they must needs be enemies of a good life, and of all good works, who teach the contrary.

See more: *Cor. 19.17.* and *viii. 29.*
Heb. 11. 26. *Psal. 18. 20.* *I Cor. 4. 3.*
and 3. 8. 2. *Ezra 15. 19.* *Apos. 22.*
12. *Apos. 16. 6.* *Apos. 3. 4.* and *22.*
12. *Rom. 26.* *Eccles. 12. 2.* *Colos. 3.*
23. *Luke 16. 9.* and *6. 38.* *Gen. 15. 1.*
Jerom. 31. 16. *Sap. 5. 16.* *I Tim. 4. 8.*
2 Thes. 1. 6. *Rom. 11. 21.*

The holy Fathers unanimously affirm the same, *S. Amb. de apilog.* *David cap. 6.* *S. Hier. l. 3. cont.* *Pelag.* *S. Aug. de spiritu & lit. cap. ult.* and others.

XXIII.

That faith once had, cannot possibly be lost.

Contrary to the expresse words of their own Bible, *Luke 8. 13.* They on the rock, are they, which when they hear, receive the word with joy, which for a while believe, and in the time of temptation fall away. Therefore faith once had, may afterwards be lost.

I Tim.

1 Tim. 1. 18. 19. This charge I commit unto thee, Son Timothy, according to the prophesies which went before on thee, that thou by them, mightest war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck, Both which places do plainly reprove this false doctrine. That no man can fall from the faith, which he once truly had.

2 Tim. 2. 16. &c. Shun profane and vain bablings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus, and Philetus, who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some. If faith once had could not be lost, this saying of the Apostle should be false.

See more 1 Tim. 6. 20. Rev. 2. 5. Luke 19. 24. Matt. 23. 8., &c. Rom. 11. 20.

The Fathers affirm the same frequently, and among the rest S. August.
de gratia &c. lib. de correp. &c
gratia,

The Touch-stone of
gratia, &c ad articulos falso impositos.
concil. Trid. less. 6. cap. 9. 12. 13. and
others.

They maintain.

XXIV.

That God by his will, and inevitable Decree, hath ordained from all eternity, who shall be damned, and who saved.

COntrary to the express words of their own Bible, 1 Tim. 2. 3, 4. God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. Meaning, by his conditional will, that is to say, if men will themselves, by accepting, doing, or having done all things requisite by Gods Law: for God useth not his absolute will, or power towards us in this case. Therefore he hath not willed, and inevitably decreed any at all to be damned, as our Adversaries hold.

2 Pet. 3. 9. *The Lord is not slack concerning his promise, &c. not willing that any should perish, but that*

all

all should come to repentance, Therefore he is farre from ever making any such decree, as our Adversaries would perswade us.

Wisdom 1. 13. *For God made not death, neither hath he pleasure in the destruction of the living.* The reasons, which conclude this truth, are manifest; for we must assure nothing of those things, which depend upon the onely will of God, without clear and evident revelation. But predestination is such. Therefore, &c.

See more *Ose 13. 9. Ezech. 18. 32. Wis. 11. 24. Joan. 3. 16. Rom. 11. 20. 32. Prov. 20. 9. and 28. 14. Phil. 2. 12. 1 Cor. 4. 4. and 9. 27. and 10. 12. Eccles. 5. 5. Job 9. 2. Joel 2. 14. Jonas 3. 9. Act. 8. 20. Ier. 17. 9. 2 Joan. 1. 8.*

¶ See the Fathers that affirm the same in particular, S. Aug. l. 1. civit. Terribil. orat. c. 8. S. Cypr. lib. 4. epist. 2. And S. Amb. lib. 2. de Cain and Abel, will not that we refer unto God the prevarication of Adam, or the treason of Judas, though he knew the sin before it was committed.

The Touch-stone of
Further they hold.

X X V.

They every one ought infallibly to assure himself of his Salvation, and to believe, that he is of the number of the Predestinate.

Ontrary to the expresse words of their own Bible, 1 Cor. 9: 27. I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I my self should be a cast-away. A man would think, that S. Paul might be as surc, and as confident of Gods grace and salvation, as any one of our Protestants be; and yet you see he durst not adhere unto their presumptuous, and unhappy security.

Rom. 11: 20. 21. Thou standest by faith, be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity ; but towards thee goodness,

ness, if thou continue in his goodness, otherwise thou also shalt be cut off.

And Philip. 2.12. Work out your own salvation, with fear and trembling. Most plain forcible places against the vain security of salvation.

See more, Prov. 28.14. Eccles. 9.1,2.
2 Tim. 2.15. 2 Pet. 1. 10. Tob. 12.2. 13.
Prov. 20.9. Eccles. 5.5. Job 9.20. Psa. 18.
13. 1 Cor. 4.4. Dent. 4.29. 2 Cor. 10.18.
1 Pet. 1.17.

¶ See S. Amb. ser 5. in Psa. 118. S. Basil in constit. monast. c.2. S. Hier. l.2. aduers. Pelagianos, & l.3. in Ierem. cap. 13. S. Chrysost. hom. 87. in Ioan. And S. Ang. in Psa. 40. saith: I know full well that the justice of my God remaineth; Whether my own justice remain or no, I know not; for the Apostle terrifieth me, saying, He that thinketh himself to stand, let him take heed lest he fall: S. Bern. ser. 3. de Adven. & ser. 1. de Septuages. saith, Who can say, I am one of the Elect, &c.

XXVI.

That every man hath not an Angel-Guardian, or keeper.

Contrary to the expresse words of their own Bible, Mat. 18.10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven, their Angels do always behold the face of my Father, which is in heaven. Therefore they have their Angel-keeper. A thing so plain, that John Calvin durst not deny it, although he would seem to make a doubt of it. lib.1. Instit. cap. 14. sect. 7.

Psa. 91. (we 90) 11,12. He shall give his Angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone. This very passage, S. Cyril of Alexandria lib.4. cont. Julian, applieth to our Angel-keeper.

Acts 12.13. &c. S. Peter knocking at the door, they said, It is his Angel. Lo, how apparently the faith of the primitive Church appeareth concerning this point.

See more, 1 Cor. 11. 10. Zachary 3.
 10. Luke 15. 10. Luke 16. 22. Tob. 5.
 15. 20. Tob. 12. 12. Tob. 5. 27. Exod.
 23. 23. Joshua 5. 13. Num. 22. 22. 31.
 Gen. 24. 40. Dan. 9. 22.

T See S. Greg. dial. 4. cap. 58. S. Athanas. do communi Essentia. S. Chrysost. hom. 3. in ep. ad Colos. lib. 6. de sacerdot. Greg. Turonens. lib. de gloria. mart. S. Aug. ep. ad Probam cap. 9. and epist. 69. ad fratres in eremo lib. 11. cap. 31. civit. S. Hier. upon these words, Their Angels, &c. Mat. 18. 10. teacheth; That it is a great dignity, and marvelous benefit, that every one hath from his nativity, an Angel for his custody and patronage.

XXVII.

That the holy Angels pray not for us, nor know our thoughts, and desires on earth.

COntrary to the express words of their own Bible, Zachary 1. 9. 10. 11. 12. Then the Angel of the Lord answered and said, O Lord of

Hosts, how long wilt thou not have mercy on Hierusalem, and on the Cities of Iuda, against which thou hast had indignation these threescore, and ten years, And what, I pray you, is a prayer, if this be not ? Therefore the holy Angels pray for us.

Tob. 12. 12. Now therefore, when thou didst pray, and Sarah thy daughter-in-law, I did bring the remembrance of your prayers before the holy One. He who pleaseth to read the whole Chapter, shall clearly see the manifold benefits besides this one, which men receive at the hands of Angels : for which see the Annotations of the Catholick Bible upon this place.

Revel. 8. 4. And the smoke of the incenses of the prayers of the Saints, ascended from the hand of the Angel before God. What can be possibly spoken more plain, to prove that Angels offer up prayers before God ? yea this very place is so understood by S. Irenaeus l.4. cap. 34. towards the end.

See more Gen. 19. 18. 19. 20. Dan. 8. 15. Dan. 9. 20. Acts. 5. 19.

¶ See

T See also S. Hilary in Psal. 129. who saith: *The intercession of Angels: Gods nature needeth not, but our infirmity doth.* S. Amb. lib. de viduis. Vandal. uic. lib. 3. de persecut. *Vandal.*

XXVIII.

That we may not pray to them.

COntrary to the express words of their own Bible Gen. 48. 16. *The Angel which redeemed me (we read, delivered me) from all evil, bless these lads, &c.* Here some perhaps will say, that this was God, and not an Angel. This is but a sorry shift; for God had not then redeemed man, but long after. Yea this very passage is applyed by S. Cbrysoft. to our Angel-Gardian *hom. 3.* upon the 1. to the *Salus.* And by S. Hieron. upon the 66. of *Isa.* Also S. Basil L.3. cont. *Eunom. affirmeth, that this was spoken of a true Angel, and not of God:* which being so, who can with reason say he prayed not unto him?

Tob. 5. 16. *And when his son, had prepared all things for the journey,*

his father said, Go thou with this man, and God which dwelleth in heaven prosper your journey, and the Angel of God keep you company. Both God is here prayed unto, and his Angel also at the same instant, saying, God prosper you in your journey, and the Angel of God keep you company.

Ose 12. 4. Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him. Lo, what is plain, if this be not, for proof of prayer to the blessed Angels?

But some perhaps will say; I could be perswaded to pray to Angels, if I could assure my self that they could hear me, and knew what passeth here on earth. To this I answer likewise out of their own Bible, Luke 15.10. There is joy in the presence of the Angels of God over one sinner that repenteth. Now what more plain then that the Angels in heaven know what we do on earth; which if they did not, how could they rejoice at the conversion of a sinner? Therefore we may pray lawfully unto them.

See more, Hos. 12. 4. Song of the
three

three Children vers. 36. Psal. 14. 8.
Num. 22. 34. Gen. 19. 18. 19. 20. Psal.
148. 2.

¶ S. Augustine expounding those words of Job. 19. 21. *Have pity upon me, have pity upon me, O ye my friends,* for the hand of God hath touched me, saith expressly, that holy Job addressed them to the Angels. As also those other of Job 5. 1. *Call now, if there be any that will answer thee, &c.* the same S. Aug. expoundeth of praying to Angels, in his Annot. upon Job.

● Protestants hold

X X I X.

That the Angels cannot help us.

Contrary to the expresse words of their own Bible, Dan. 10. 13. Michael one of the chief Princes came to help me. which is further verified Revel. 12. 7. 10. Where the self-same Angel, with his fellow-Angels, fought a battel with the Dragon, and with his Angels. Therefore they can help us.

Ibid. verf. 21. And there is none that holdeth with me in these things, but Michael your Prince. Therefore the Angels can help us.

Act. 12. from verfe 7. to verfe 12. Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me.

See more Mat. 2.13. Mat. 4.6. Ps. 91. (we 90) 11, 12. Act. 5.19. Act. 27.23. Psa. 104. (we 103.) 4. Heb. 1.7. Luke 16.22. Gen. 19.10, 15, 16. Gen. 2.17. Isa. 63.9.

¶ The ancient Fathers affirm the same. S. Justin. Apol. 2. S. Amb. lib. ad vid. Victor. Uticens. l. 3. de per sec. Vand. And S. Aug. de civit. l. 12. c. 31. saith. The holy Angels do help us without all difficulty, because with their spiritual motions. (pure and free) they labour or travel not. Again in Psa. 62. he saith. The Angels wait upon us pilgrims, and by the commandments of God, do help us: the place begins, Attendant nos peregrinos.

XXX.

That no Saint deceased, hath afterward
appeared to any upon earth.

Contrary to the expresse words of
their own Bible, *Math. 17.3.* And
behold there appeared unto them Moses
and Elias talking with them. Therefore
Saints deceased, have afterwards ap-
peared to some on earth.

Math. 27.52. And the graves were
opened, and many bodies of Saints which
slept, arose, and came out of the graves af-
ter his resurrection, and went into the holy
City, and appeared unto many, &c.

2 Maccab. 15. 12. Onias the High-
Priest, after he was dead, appeared to
Indas Maccabaeus alive. The like did
Samuel unto Saul. What shall we say
then to those, that will deny a truth so
clear? For some such my self have met
withall.

See more *Luke 16. 27, 28.* *Ioan. 11.*
44. *Luke 7. 15.* and *22.* *Math. 9. 25.*
Mark 5.42.

¶ See S. Bodo b. 5. cap. 13. hist. of
England.

The Touch-stone of
England, and S. Gregory in his book of
Morals, in funary places.

XXXI.

*That the Saints deceased, know not
what passeth here on earth.*

Contrary to the expresse words of
their own Bible, Luke 16. 29.
Where Abraham knew that there
were Moses and the Prophets Books
here on earth, which he himself had
never seen when he was alive, as S.
Aug. witnesseth, lib. de cura pro mor-
tuis, cap. 24. Therefore the Saints de-
ceased, know what passeth here on
earth.

John 5. 45. *Do not think that I
will accuse you to the Father, there is
one that accuseth you, even Moses in
whom ye trust.* But, how could Moses
(dead two thousand years before) ac-
cuse those that were then living, if the
Saints deceased know not what passeth
here on earth?

Like unto this, is that Revelat. 12.
30. *And I heard a loud voice, saying in
heaven,*

heaven, &c. The accuser of our brethren is cast down, which accuseth them before our God day and night. Now the devils cannot accuse men day & night before God, but they must first know whereof: who then will for shame deny that to Saints and Angels, which must needs be granted to the very devils?

2 Kings 6.12. (we 4.Kings) O King Elisha, the Prophet that is in Israel, telleth the King of Israel the words, that thou speakest in thy bedchamber. Hence I thus argue, if the light of Prophecy could extend it self so far, as to make known, see, and understand things so secret, yea, even to inward thoughts: who can with reason deny, that the light of glory can do the same in the souls of the blessed?

The like is proved out of many other places of Holy Scripture, as 2 Reg. 5. 26. where the Prophet Elizeus, being afar off, saw all that passed betwixt Naaman, and Giesi his servant. Saint Paul was wrapt into the third Heaven, and saw that which was not to be told.

told to man, 1 Cor. 12. S. Stephen saw from earth Christ sitting at the right hand of his Father, Acts 7. The rich-glutton saw from hell to heaven (as Protestants confess ;) how then say they, that the Saints cannot know or see from heaven to earth ?

And without some reciprocal knowledge, there could be no communion at all, between the Saints in Heaven, and the faithful on earth (the which is an article of our Creed) which notwithstanding the continual passage of souls thither, doth convince.

See more Matb. 19.38. Revel. 2.26.
Luke 22.30. Acts 5.3. 1 Kings 28. 14.
Eccles. 4.6.23.

¶ See Ensebius serm. de Annunt. S. Hier. in epitaph. Paul. S. Maximus serm. de S. Agnere.

XXXII.

That the Saints pray not for us.

Contrary to the expresse words of their own Bible, Revel. 5. 8. The four and twenty Elders fell down before the Lamb

Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of Saints. Lo, how among so many divine and unsearchable mysteries set down in holy Writ without exposition, it pleased God, that the Apostle himself shold clearly open this point unto us, saying, which (odours) are the prayers of Saints, that so our adversaries may have no excuse of their error. Therefore the Saints pray for us.

2. Machab. 15. 14. Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy City, to wit, Jeremiah the Prophet of God. Ancient Origen hom. 18. in Joan. saith, it appeareth that Saints departed from this life, have care of the people, as it is written in the Acts of the Macchabees, many years after the death of Jeremy.

Jeremiah 15. 1. Though Moses and Samuel stood before me, yet my mind could not be towards this people. Hence S. Hierom. in his Commentaries, and S. Greg. lib. 9. of his Morals. pag. 13. do

do gather, that *Moses* and *Samuel* after their death, both could, and did sometimes, pray for the same people: for otherwise it should be absurd to say: *Though Moses and Samuel stood before me, &c.*

Baruch 3, 4. O Lord almighty, thou God of Israel, hear now the prayers of the dead Israelites (we read, of the dead of Israel.) And Theodoret paraphrasing upon the Prophet Baruch, interpreteth this place as Catholicks do. Therefore the dead of Israel, prayed for the living.

Revel. 2. 26. 27. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of Iron. Since Jesus Christ therefore imparteth his power unto them upon nations, therefore they may with Jesus Christ, pray for those over whom they are thus established. So S. Augustine expoundeth the same ; writing upon the 2. Psal.

We read also in the 16. of S. Luke. that the rich Glutton in hell, prayed for his

his brethren that were on earth. If therefore the Saints in Heaven pray not for us their brethren on earth, then we may say, that greater is the charity of the damned, than of the saved. But this were too absurd to say. A conclusion which S. Aug. draweth from this very place.

T See S. Aug. ser. 15. *de verbis Apost.* S. Hilar. in *Psalm. 129.* S. Damascen lib. 4. *de fide cap. 16.* With many others.

XXXIII.

That we ought not to beseech God to grant our prayers in favour of the Saints, or their merits : nor do we receive any benefit thereby.

Two wayes there are of praying by the mediation of the blessed Saints. The one by beseeching God to grant our desires in favour of them, and their merits. The other, by expressly praying them, to intercede, and pray to God for us. Both being impugned by our Reformers, we will prove them out of their own Bible.

The

The proof of the first is contrary to the expresse words of their own text, Exod. 22. 13. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed, as the stars of heaven, &c. And our Lord repented (we read, was pacified) of the evil which he thoughte to do unto his people. See how plainly Moses prayed to God, by the mediation of the holy Patriarchs. A form of prayer so pleasing to him, as having said a little before, that for their sin of Idolatry, he would confuse them, the memory of his holy Servants being but laid before him, he presently pardoned them. Therefore we may beseech God to grant us our prayers in favour of them. Theod. quast. 67. in Exod. writeth, that Moses not thinking himself sufficient to appease God by himself; added the intercession of the holy Patriarchs. And the like doth S. Aug. quast. 149. in Exod.

2. Chron. 6. 16. Now therefore, O Lord God of Israel, keep with thy ser-

servant David, that which thou hast promised him. And Psal. 102. (we 131) Lord remember David, and all his afflictions. Lo, again the faith of the ancient Church of God, before the coming of Jesus Christ, & how servant they were in this devotion, still alledging the memories and merits of their Saints deceased, thereby to move Gods mercy towards them. So prayed Solomon. 2 Chron. 1. 9. So prayed Iisa 63. 17. So prayed Hester 13, 14. So prayed David 1 Chron. 29. 18. naming Abraham, Isaac, and Jacob, for his Intercessours. Who ever heard a Protestant to say ; Lord remember thine own mother, and all her afflictions, or Peter and Paul and their persecutions : Nay, they desire the Papists to hold them blameless for fear (forsooth) lest they should blaspheme.

Exodus 20. 5. I the Lord thy God am a jealous God , visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love

love me, and keep my commandments. Here again God threatneth to punish the demerits of wicked men, deceased, unto the fourth generation of their children alive: and to reward the merits of goodmen deceased, unto the thousand generation of their children alive. Therefore we at this very day, receive benefits by means of our godly Ancestors deceased a thousand generations ago. Thus much proof of the first point, and to pass unto the second.

XXXIII.

That we ought not expressly to pray them to pray, or intercede to God for us.

Contrary to the express words of their own Bible, Luke 16. 24. Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Lo, two Saints are here prayed unto, and besought in one ver. & yet our Reformers

mers usually bid us shew them so much as one place in all the Bible for proof hereof. Where then, for Gods sake, are their eyes?

But they will reply, and say, that this is a Parable and not a Prayer: which we deny, offering to be tryed by the voice of ten renowned and ancient Fathers, all affirming this to be a true History, and not a Parable, as *Theophylact*, *Tertullian*, *Clemens Alex.* *S. Chrysostom*, *S. Irenaeus*, *S. Amb.* *S. Augustine*, *S. Gregory*, *Euthymius*, and our Countreyman *Venerable Bede*.

But grant it to be a Parable: what doth this make, either for them, or against us? For every Parable is either true in it self, and in the persons named, or at least is, or may be true in some other; or else it were a flat lye, or at least a fiction or fable, which I presume they will never deny.

Whereupon I thus conclude as *S. Augustine* did a little before upon the self-same History; If the rich Glutton in Hell, prayed to *Abraham*

Job 5. 1. Call now, if there be any
that will answer thee, and to which of
the Saints wilt thou turn? (we reade
and turn to some of the Saints.) Now if
it had not been the custome in the time
of Job, to invoke the holy Saints, it
had been frivolous for Eliphaz, to have
asked Job, to which of the Saints he
would turn him. Whereto I adde, that
S. August. expounds this very place in
his Annotations upon Job, in the same
sense that Catholicks do; yea, and long
before him the Seventy Interpreters. See
more 2 Pet. 1. 15. Dan. 3. 28. Hester 13.
15. 1 Chron. 29. 18. Luke 16. 9. and 15.
10.

The Fathers that affirm the same,
are, S. Dionysius cap. 7. Eccles. Hier. S.
Athanasius serm. de Annan. S. Basili. orat.
in 44. Mart. S. Chrysost. hom. 66. ad
popul. Finally, S. Hier. prayed to S. Paul.
ta, in Epi. S. Paula. S. Maximus to
S. Agnes, serm. de S. Bernard to our
B. Lady and the like.

XXXV.

That the Bones, or Relicks of Saints, are not to be kept, or reserved, no vertue proceeding from them, after they be once dead.

Contrary to the expresse words of their own Bible, 2 Kings 4. 13. 22. where it is written, that the bones of Eliseus, being touched by one that was dead, did revive him. But this could not be, had not some vertue proceeded from them.

Acts 5.14,15. And believers were the more added to the Lord, multitudes both of men and women; insomuch that they brought forth the sick into the streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by, might overshadow some of them. It followeth in ours (and that they all might be delivered from their infirmities) which is quite left out in the English Bibles, though those set forth in the beginning of Queen Elizabeth's reign have it as ours, in particular, that of Anno 1560. Whereupon S. Aug. scr.

ser. 39. de Sanctis, saith: If the shadow of S. Peters body could help them, how much more now the fulnesse of his power? Wherein he supposeth two things. The one; that the shadow of his body being here on earth, did both help and heal infirmities (which the late English Bibles all leave out, as I said, because it makes not for them.) The other; that being in Heaven, he can still help us by his power.

Acts 19.11.12. And God wrought special miracles by the hands of Paul, so that, from his body were brought unto the sick, hand-kerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. S. Chrysostom. tom. 5. cont. Gentiles, *Quod Christus sit Deus*, in a whole book proveth hereby, and by the like virtue of other Saints, and their Relicks, that Christ their Lord and Master is God, whose servants shadows, and napkins could do no such wonders.

See more *Exodus* 13. 19. 2 *Reg.* 2. 8.14. *John* 1.27. Where S. John had a reverend esteem of the very latchet of our

our Saviours shoe, as of a Relick, which he was not worthy to unbuckle, or touch with his hand : And the woman with the bloody flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the same. *Euseb.l.7. hist. cap.15. S. Athanasius, in vita S. Antonii. S. Basil in Psal.115. S. Chrysost. ser. de sanctis Iuventio & Maximo.* And *S. Amb.* saith, But if you ask me, what I honour in flesh dissolved, I honour in the Martyrs flesh his wounds, received for Christs Name. And, I honour his ashes, made holy by the confession of Christ.

Protestants hold.

XXXVI.

That creatures cannot be sanctified, or made more holy then they are already of their own nature.

Contrary to the express words of their own Bible, *1 Tim. 4.4.* For every creature of God is good, and nothing to be refused, if it be received with thanks-giving, for it is sanctified by the word of God, and prayer. Yea,

It was a common use in the primitive Church, to bring bread to Priests to be hallowed, *Murier oper. imp. hom. 14.* *In Matib.* and being blessed, to send it for sacred tokens from one Christian to another, as *S. Aug. witnesseth, ep. 31. 34. 35. 36.*

Mat. 23. 17. Ye fools and blind, whether is greater, the gold, or the temple that sanctifieth the gold?

Mat. 23. 19. Ye fools and blind whether is greater, the gift, or the Altar that sanctifieth the gift? Lo, how plainly our Lord affirmeth in both these places, that the Temple sanctifieth the Gold, and the Altar the Gift: and generally all creatures, severed from common and profane use to religion and worship of God, are thereby made sacred and holy. Are not they therefore much to be blamed, who keep such a scoffing at Holy water, Holy ashes, and the like?

See more *2 Reg. 2. (we 4. 2.)* where the Prophet *Eliseus* applied salt to the healing and purifying of the waters. *Tobit 6. 8. where the Angel Raphael is b-
sed.*

fed the Liver of a Fish, to drive away the Devil. *1 Samuel* (we *1 Kings*) 16. Where *Davids*, *Harp* and *Psalmody* keep the evil spirit away from *Saul*.

T See *S. Greg. l. 1. dial. cap. 4. S. Aug. lib. 18. de civit. Dei. S. Hier. in the the life of Hilarion, post medium S. Bede, lib. 1. cap. 30. hist. Anglia.*

XXXVII.

That children may be saved by their Parents faith, without the Sacra-
ment of holy Baptism.

Contrary to the expresse words, both
of truth it self, and also of their own
Bible, *Joh. 3. 5. Verily, verily I say unto thee,* except a man be born of water,
and of the spirit, he cannot enter into
the Kingdom of God. Therefore they
cannot be saved without Baptism.

Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

Marc. 16. 16. He that believeth, and is baptised, shall be saved : but he that

believeth not, shall be damned. Seeing Infants therefore cannot believe, they must at the last be baptized, or else they cannot be saved.

Here they will object against us that of S. Paul, 1 Cor. 7. 14. That the children of the faithful are sanctified. But if they understand by their *sanctification*, that they are born without sin, they do directly oppugne S. Paul. who affirmeth (Eph. 1.) that we are all born the Sons of wrath. Yea, S. Paul. in the self-same place saith, that the unbelieving Women is sanctified by the believing Man: and yet I hope they will not say, that she obtains thereby the full remission of her sins.

Gen. 17. 14. *The uncircumcised Man-child, whose flesh of his fore-skin is not circumcised, that Soul shall be cut off from his people.* But Circumcision was not more necessary to the Israelites, than Baptism to the Christians; therefore, &c.

¶ See S. Aug. lib. 1. de peccat. merit. & remiss. c. 30. ep. 90. 91. S. Leo. epist. 80. ad Episcop. Campanie. S. Irenaeus. l. 3. c. 19. S. Cyp. l. 3. ep. 8 ad Fidum.

XXXVIII.

That the Sacrament of Confirmation is not necessary, nor to be used.

Contrary to the expresse words of their own Bible, Act. 8. 14. Peter and John prayed for them, that they might receive the Holy Ghost (for as yet he was fallen upon none of them, only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. Thus the holy Ghost is given in Confirmation, which was not given in Baptism: how then is it not necessary, nor to be used?

Hebr. 6. 1. Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrine of Baptisme, and of laying on of bands. Confirmation is here called one of the Principles of the Doctrine of Christ, and a foundation

The Touch-stone of
dation of repentance : How then not
necessary, nor to be used ?

T See the Fathers that affirm the same. *Tertul.lib. de Resur.carnis.* *S.Pacianus lib. de Baptismo.* *S.Ambr. lib. de Sacram.* *S.Hierom. contra Lucifer.* And lastly, *S.Cypr. lib. 2. epist. 1.* speaking both of baptism and confirmation, faith, *That they may be sanctified, and be the sons of God, if they be born in both Sacra-ments.*

XXXIX.

That the bread of the Supper of our Lord, was but a figure, or remembrance of the body of Christ received by faith, and not his true, and very body.

COntrary both to the expresse words and truth of their own Bible, *Luke 22.15. With desire I have desired to eat this passeover with you before I suffer:* Now to refer these words to a figurative eating onely by Faith, were most absurd: for we cannot say, that Jesus Christ could receive or eat himself in this sense sith all Divinity forbids

us to admit Faith in the Son of God; Therefore that *Pasche*, which he so greatly desired to eat with his disciples before he suffered, was the *Pasche* of his own true body.

Luke 22. 16. *For I say unto you, I will not any more drink of the fruit of the vine, until it be fulfilled in the kingdom of God.* Words of wonderful force, and which cannot be understood figuratively, no more than the former; it being a thing as clear as the Sun, that of material bread and drink, there is no use at all above in Heaven.

John 6. 31. *I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: And the bread that I will give is my flesh, which I will give for the life of the world.* Beza is very angry, when we ask him, If the bread that came down from Heaven, be living, or life-giving bread? He willingly grants us the latter, but cannot endure to hear tell of the former, and therefore translatheth life-giving, instead of living. But this is absurd, for the Sun is life-giv-

ving, but is not living : and being granted to be living, what else is it but his body ?

And note withall, that thus our Lord spake of this blessed bread, before he gave it.

Matth. 26. 26. *Take, eat, this is my body.* And Luke 22. 19. *This is my body, which is given for you.* What I pray can be spoken more plain ? Notwithstanding, they will needs maintain and affirm, that what he gave, and they received, was nothing else but bare bread.

Note also, that our Lord spake this at the very giving thereof, 1 Cor. 10. 16. *The cup of blessing which we blesse, is it not the Communion of the blood of Christ ? The bread which we break, is it not the Communion of the body of Christ ?* And 1 Cor. 11. he addeth : *He that eateth and drinketh unworably, eateth and drinketh damnation to himself, not discerning the Lords body.* Thus both before our Lord gave it ; at the very giving of it, and his Apostles and Disciples after he had given it unto them,

them, and they to others, all of them call it expressly our *Lords Body*.

Finally, against their true and reall receiving of Christ by Faith, I say: Either the Soul ascendeth to Heaven, there to feed on Christ by faith (which *Calvin* confesseth:) or else Christ descendeth to earth to feed the same. Not the first, for so the unglorified Soul of man should be in two places at once; which yet they deny even to the glorified body of Jesus Christ. Not the second, for so Christ should be in two places at once, whom yet they say the Heavens must contain till the day of Judgement, *Act. 3.*

¶ See the ancient Fathers that affirme the same, *S. Ignat.* in *p. ad Smyr.* *S. Justin Apol. 2. ad Antoninum.* *S. Cyprian* *ser. 4. de lapsis.* *S. Ambro. l. 4. de Sacram.* saith, *It is bread before the words of the Sacrament, but after, &c. of bread it is made the flesh of Christ.* *S. Remigius* saith, *The flesh which the Word of God took in the Virgin's womb, and the bread consecrated in the Church, are one Body.*

XL.

That we ought to receive under both kinds; and that one alone sufficeth not.

COntrary to the expresse words of their own Bible, John 6. 51. If any man eat of this bread, he shall live for ever, and the bread which I will give, is my flesh. Here everlasting life is promised by our Lord himself, to him that eats of this bread onely: Therefore one kinde doth suffice.

Luke 24. 30. 8. 35. Christ at Emmaus communicated to his Disciples under one kinde. Both S. Augustine and Theophilact expound this place of the B. Sacrament in the same sence, lib. de consens. Evang, cap. 35. S. Chrysost. hom. 17. operis imperfecti. S. Thomas of Aquin, and many others.

But they will alleadge to the contrary that of S. John, Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, The answer hereto is very easie, which

is,

is, that the conjunction *and*, is there taken disjunctively instead of *or*, as is learnedly observed by Doctor Kellison, in his reply to M. Sutcliff, p. 189. Again, Christ in those words, teacheth us the precept, and not the manner of the precept; that is to say, he commands us to receive his body and his blood, without determining whether under one kinde, or under both, as the Counsel of Trent declarereth. For he that said; Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, hath also said, If any one eat of this bread, he shall live for ever. And he that said, He that eateth my flesh, and drinketh my blood, hath life everlasting, hath also said; The bread which I will give, is my flesh for the life of the World. He that saith; He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, hath likewise said; He that eateth this bread, shall live for ever. Therefore one alone doth suffice.

See more *Acts* 2. 42.

They further hold.

X L I.

That there is not in the Church, a true
and proper Sacrifice ; and that the
Mass is not a Sacrifice.

COntrary to the express words of
their own Bible, *Mac. 1. 11.* From
the rising of the sun even to the going
down of the same, my Name shall be
great among the Gentiles, and in every
place Incense shall be offered to my
Name, and a pure offering. But this
Sacrifice, or pure Offering cannot be
understood of Christ upon the Cross (as
they would have it) which was offered
only once, and in one place, and then
also not among the Gentiles, nor yet can
he ever iterate : therefore neither is,
nor can be other, than the daily Sacri-
fice of the Mass.

Psal. 110. (we 109.) 4 The Lord
hath sworn, and will not repent, Thou
art a Priest for ever, after the order of
Melchisedech. But Melchisedechs Sa-
crifice was made in bread and wine :
there-

therefore it must either be granted, that our *Saviour* doth now sacrifice (yea, and ever shall) in bread and wine above in Heaven (which were absurd to say:) or else that this is meant of the sacrifice of the Mass, whereon the Eternity of his Priest-hood doth depend on earth. Nor can this be in a spiritual sort onely, for that would not make him a Priest of any certain order, as *Melchizedech* was.

Luke 22. 19. *This is my body, which is given for you.* Which words do plainly prove, not onely that Christ's body is truly present, but withal so present, as that it is given, offered, and sacrificed for us. For Christ saith not, *which is given to you, broken to you, or shed to you, but, for you;* Which clearly sheweth it to be a sacrifice : it being evident, that one would never say of the Sacrament (in the quality of a Sacrament) that it is given for man, but to man ; that is to say, that a man receiveth it : and contrarywise of a Sacrifice, that it is offered, not to man, but for man.

See

See more Heb. 7.15,16,17. Heb.8.1.

3. He.9.11.

The Fathers that affirm the same, are S. Clement. Apost. cont. lib. 6. cap. 23. who called it : A reasonable, unbloudy, and mystycal Sacrifice. S. Aug. A singular, or most excellent sacrifice, lib. 1. cont. advers. leg. and Prophet. cap. 18. 19. S. Chrysost. hom. in Psal. 95. The mystical table, a pure and unbloudy host, a heavenly and most reverend Sacrifice. Isichius in Levit. cap. 4. saith ; that Christ, preventing his enemies, first sacrificed himself in his mystycal supper, and afterwards on the Cross. S. Greg. Nissen. orat. 4. de Resurrezione, proving that our Saviour gave his body and bloud in sacrifice for us in his last supper, saith excellently ; That a man cannot eat the sheep, unless the slaughter go before ; and yet averreth this to have been done by Christ in his last supper.

XLII.

That Sacramental Unction is not to be used to the sick.

Contrary to the express words of their own Bible, James 5. 14. Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. Hardly is there any Sacrament whereof the matter, the minister, and the effect, are more expressly specified in all the Scripture, than of this. The form is the prayer, Let them pray over him. The matter, the oyl, Anointing him with oyl. The Minister, a Priest, or Elder of the Church. Let him call for the Elders of the Church. The primary effect is, the forgiveness of sins, and the secondary, the easing of the sick in body, saying: And the Lord shall raise him up, and if he have

mitted sins, they shall be forgiven him. Therefore Sacramental Unction, is to be used to the sick.

Mark 6. 13. *And they anointed with oyl many that were sick, and healed them.* Where it is clear, that the Apostles themselves, put in practice this holy Unction. Which Beza confesseth in his Annotations ; saying, that it was a Symbole of admirable & supernatural virtue. And had he not reason so to say ? For oyl of it self, could not be naturally the Antidote of all diseases : and albeit it were, yet the Apostles were not sent to practise Phisick, but to preach the Gospel ; Yea, it were a thing both ridiculous, and impious to make them Trayclets, Carriers of Drugs, or Paracelsians.

Mark 16.18. *They shall lay bands on the sick, and they shall recover.* But first our Reformers are no true Priests. Secondly, they lay not their hands upon the sick. Thirdly, they anoint them not with oyl in the name of the Lord, as S. James willeth. Let them say the truth then and shame the devil,

are

are not they sick in their wits, who will oppose so plain Scriptures?

¶ See the Fathers that affirm the same. *Origen. hom. 2. in Levit. S. Chrysost. lib. 3. de sacerd. S. Aug. in Speculo. & serm. 215. de temp. Venerable Bede in 6. Mark & 5. fac. with many others.*

XLIII.

That no interior Grace is given by imposition of hands, in Holy Orders. And that ordinary Vocation, and mission of Pastors, is not necessary in the Church.

Contrary to the expresse words of their own Bible, 1 Tim. 4. 14. Neglect not the gift (we reade grace) that is in thee, which was given thee by prophesie, with the laying on the hands of the Presbytery. See how plain it is that holy Orders do give place. D. Kellison handling this Question touching the Mission of the Reformers, proveth learnedly (in his Reply page 7. & 44.) that

that this foundation being disproved, the whole frame of their Church and Religion falls : yea, that they have neither true faith, nor worship of God; and his reason is this: if faith depend of hearing , hearing of Preaching , Preaching, and administration of Sacraments of Ministers and Preachers, and Preachers and Ministers of their mission, where there is no mission (as they have none) there can be no true faith, nor lawful administration of Sacraments, and consequently no Religion. Therefore vocation is necessary in the Church.

I Tim. i. 6. Wherefore I put thee in remembrance , that thou stir up the gift of God which is in thee , by the putting on thy hands. How plain the Holy Scripture is against them. But they reply, that laying on of hands is not needful to them, who have already in them the spirit of God, and inward anointing of the holy Ghost. To which very question *Theodoret* maketh answer, that God commanded *Moses* (*Num.27.*) to lay his hands upon *Josue*

sue, whereas by the Testimony of God himself, *Josue* had already in him the spirit of God : S. *Paul*, although he were called immediately from Heaven, yet was afterward sent with laying on of hands, *Act. 13.3.*

¶ *Heb. 5.4.* *And no man taketh this honour unto himself, but he that is called of God,* as was *Aaron*. Here our adversaries reply again, that *Aaron* had no external vocation ; but this is easily solved, for *Aaron* was the first of his Order, and therefore could not have his calling by succession, and whose case is far unlike to our Reformers, unless they will confess also that they are the first of their Order ; wherein they shall be easily believed.

See more *Acts 13.2 Tim. 1.6. 1 Tim. 5.22. 2 Tim. 1.8. Num. 27.23.*

¶ See also the holy Fathers that affirm the same, S. *Aug. lib. 4. quæst. super. Num. S. Cyp. ep. ad Magnum. Optatus Milevius*. the place begins; *Ne quis Miseretur. Tertullianus in prescript.* the place begins, *Edani origines.*

XLIV.

That the Priests, and other Religious persons, who have vowed their chastity to God, may freely marry, notwithstanding their vow.

Ontrary to the expresse words of their own Bible, Deut. 23.22. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee: but if thou shalt forbear to vow, it shall be no sin in thee. Out of which words, two things are clearly proved; The one, that it is both lawfull and laudable to make Vows; the other, that Vows being once made, do binde, where otherwise there was no obligation before, therefore such as have vowed Chastity, may not, nor ought not afterwards, attempt to marry; which if they do, they break their Vow.

I Tim. 5. 11, 12. But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith.

faith. All the ancient Fathers that write upon this place, expound these words of the Apostle, of the Vow of Chastity, or of the faith and promise made to *Christ*, to live continently; as is abundantly proved in the Rhemes Testament upon this place.

1 Tim. 5. 15. *For some already turned aside after Satan*, To marry, after the vow of chastity once made, is here termed by the Apostle himself, *turning aside after Satan*. And here-upon it is, that we call the Religious that after marry (as *Luther, Bucer, Peter Martyr*, and the rest of that lascivious rabble) Apostates, Gods adulterers, incestuous, sacrilegious and the like.

See more *Psal. 66. 16. Numb. 6. 2. 18. Josue 21. 26. Jerem. 35. 18. Eccl. 5. 3. Acts 21. 23.*

¶ See also the Fathers in confirmation thereof. S. Aug. lib. de bono viduit. c. 9. Athanasius lib. de virginitat. S. Epiphanius heres. 48. S. Hier. cont. Jov. l. 1. c. 7. *What is to break their first faith* (saith S. Aug?) They vowed and per-

The Touch-stone of
performed not, in Psas. 75. The place be-
gins; *Quid est, primam fidem, &c.*

XLV.

*That fasting, and abstinence from cer-
tain meats is not grounded on holy
Scripture, nor canseith any spiri-
tual good..*

COntrary to the expresse words of
their own Bible, Jerem. 35. 5.
*And I set before the Sons of the house
of the Rechabites, pots full of Wine,
and Wine-cups, and I said unto them,
drink ye Wine. But they said, we will
drink no Wine, for Jonadab the Son of
Rechab, our Father, commanded us,
saying; Ye shall drink no Wine, nei-
ther ye, nor your sons for ever. Thus
have we obeyed Jonadab our Father,
in all that he hath charged us. There-
fore fasting is grounded upon holy
Scripture.*

Luk. 1. 15. *For he shall be great in
the sight of the Lord, and shall drink
neither Wine nor strong drink.* Thus
was abstinence, not onely foretold, but
also prescribed by the Angel; which
plainly proveth that it was both a wor-
thy

thy thing, and also an act of religion in S. John Bapi. as it was in the Nazarites and Rechabites afore-mentioned.

Acts 13. 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* Hence the Church of God hath sufficient ground and warrant for the using and prescribing of publick fasts (which was not fasting from sin, as our Reformers (forsooth) pretend, for such fasting they were ever bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when every man lists, or the toy takes him in the head, as Arius and other Hereticks did teach, testified by S. Aug. *Heres 53.*

Matt. 17. 21. *Howbeit, this kinde of devils, goeth not out, but by prayer and fasting.* Behold the great force of prayer and fasting, able to expell the very devil. Therefore it causeth great spiritual good.

See more Joel 2. 12. Matth. 6. 16. Matth. 9. 15. 29. Toby 12. 8. Luke 2. 37. Act. 14. 22. 2 Corinth. 11. 37. 2 Cor.

2 Cor. 6. 5. Num. 30. 14. 1. Tim. 4. 3.

T And the Fathers. *S. Ignat. ad Philip.* *S. Basil orat. de jejunio.* *S. Chrysost. orat. in sanct. Lavacrum.* & hom. i. in Gen. *S. Ambr. ser. 4.* *S Hier. in cap. 18. Isa.* and many others.

XLVI.

That Jesus Christ descended not into hell, nor delivered thence the souls of the Fathers.

COntrary to the express words of their own Bible, *Ephes. 4. 8. When he ascended up on high, he led Captivity captive (in their margent, or a multitude of captives) and gave gifts unto men.* Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? These freed Captives to be the souls of the glorified, no man in his right wits will say; nor the souls of the damned, for so the devils should be brought again into heaven; therefore they were the souls of the Fathers which Christ delivered out of Limbus.

Acts 20. 27. Because thou wilt not leave my soul in hell, neither wilt thou

3. 4. 3. thou suffer thine holy one to see corruption. These very words S. Aug. appliceth to the proof of a third place, and saith : Who but an infidell, will deny Christ to have descended into hell ?
Epist. 99. ad Exod.

1 Pet. 3. 18. 19. Being put to death in the flesh, but quickned by the spirit, by which also he went, and preached unto the spirits in prison. Now to understand by the word prison, heaven there is no sense, since it is called the seat of God, and not the prison of God. To understand it of the wicked, Calvin himself opposeth this opinion , and maintains that S. Peter speaks of the good, who were known from the dayes of Noah. And hereto, that this doctrine destroith an article of our Creed Therefore Christ descended into hell.

Heb. 11. 38. 39. 40. And these all having obtained a good report, through faith received not the promise : (to wit of heaven) God having provided some better thing for us, that they without us should not be made perfect : to wit, in their perfect and compleat glory.

F

Whence

Whence it follows necessary that they
must needs grant another place, distinct
as well from the Heaven of the saved,
as from the Hell of the damned, where-
in these holy souls were detained.

Mat. 12. 40. *For as Jonas was three
days and threes nights in the Whales
belly, so shall the Son of man be three
days and threes nights, in the heart of
the earth.* But how I pray, is this Fi-
gure fulfilled, if Christ were not as ma-
ny days and nights in the heart of the
earth, as Jonas was, who was not in the
whales belly in body only, but also in
soul? Whence it followeth, that either
Christ's holy soul, was three days, and
three nights in the heart of the earth, as
well as his body, or that this place of
Scripture, is either false, or unfulfilled.
Which were most absurd to affirm.

Matth. 27. 52. 53. *And the graves
were opened, and many bodies of Saints
which slept, arose, and came out of the
graves after his resurrection, and went
into the holy City, and appeared unto
many.* Understood by S. Ignatius Bi-
shop of Antioch, of Limbus Patrum,
writ-

writing to the Citizens of Trallis thus : many arose with our Lord, for the Scripture saith, that many of the bodies that sleep arose with our Lord. He descended alone, returned with a multitude.

Zach. 9. 11. As for thee also by the blood of thy Covenant, I have sent (we read let) forth thy prisoners, out of the pit, wherein is no water. Both S. Hier, and S. Cyril, understand this pit, to be meant of *Limbus Patrum*. And with very great reason, for how absurd were it to say, that the damned have their share in the blood of the Covenant ? Or that they are set forth of their infernal pit ? Or that they may be said to be thy prisoners (that is Christ) but rather the prisoners of the devils ? Yea, where I pray (to speak properly) hath Christ had any prisoners at all (which he hath let forth) if not out of this place ? Therefore, either Christ let forth prisoners out of *Limbus Patrum*, or this place likewise as the former, is either false, or not yet fulfilled.

Like unto this, is that of 1. Samuel 21. 6. The Lord killeth, and maketh alive,

alive, he bringeth down to the grave (we read, hell) and bringeth up (we read back again.) See how plain and conform the faith of that old Church was, and is to this of ours, bringeth down to hell or bring-back again, which hardly in any clear sense can be averred, if *Limbus Patrum* be denied. As for the word (grave) which they erroneously have added instead of Hell, to diminish the force of so plain a place; why do they not as well foist the same into their Creed, in stead of Hell, as here they have done, and say, *Was crucified, dead and buried, he descended into the grave?* Who doth not see this absurdity ?

See more *Osee 6. 3. Psal. 16. 10.*
2 Pet. 3 19. Zach. 9. 11. Rom. 10. 6.
Eccl. 24 45. Psal. 23. 7. Gen. 37. 35.

¶ See also the Fathers that affirms the same. *S. Hier. in 4. and Ephes. S. Greg. lib. 13. Moral. cap. 20. S. Aug. in Psal. 37. vers. 1.* The place begins: *Futurum est enim, &c.*

XLVII.

That there is no Purgatory fire, or other prison, wherein sins may be satisfied for after this life.

Contrary to the express words of their own Bible, 1 Cor. 3. 13: 25. The fire shall try every mans work; of what sort it is. If any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so, as by fire. S. Augustine writing upon the 37. Psal. and drawing these very words of the Apostle into his discourse, saith: Because it is said (he himself shall be safe) that fire is therefore condemned. Yea verily, though safe by fire, yet that fire shall be more grievous than whatsoever a man can suffer in this life. Thus he. Therefore there is a Purgatory fire, wherein sins may be satisfied for after this life.

John 11. 22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. S. Martha, the sister of S. Ma. Magdalen believed, that our Lord (whom then, she held only for a

holy man, or Prophet, and not for the Son of God, could obtain of God, something profitable to her brother *Lazarus*, who was deceased. For having said : *Lord if thou hadst been here, my brother had not been dead,* she presently added : *But I know that even now whatsoever thou wilt ask of God, God will give it thee.* Which speech she could never have used in any good sense, if she had not learned this doctrine of the Synagogue, who offered sacrifices, alms and prayers for the departed, and unless she had known and believed, that the dead might be holpen by the piety of the living ; as *Cardinal Allen* learnedly concludeth in his Treatise of Purgatory.

Acts 2. 14. *Whom God hath raised up losing the sorrows of hell.* In which wordstwo things are to be noted, which clearly make for the proof of Purgatory. The one, that in this place, where *Christ* was, there were certain sorrows and pains. The other, that some there were inflicted for sin, upon whom he bestowed that gracious benefit as to discharge

discharge and free them of those pains. For as the Rhemes testament very well notes, Christ was not in pains himself, but losed other men out of their pains.

1 Cor. 15. 29. *Otherwise what shall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the souls departed out of this world may receive by the Church on earth, and consequently proveth Purgatory; understanding the pains and afflictions, which voluntarily we do inflict upon our selves, to exempt those that are therein: for to baptize, signifieth to afflict ones self, to do penance, to suffer death, &c. as is evident in S. Luke 12.30. *But I have a baptism to be baptized with,* and Mark 10.38.

Luke 16.9. *And I say unto you, make to your selves friends of the Mammon of unrighteousnesse,* that when ye fail, they may receive you into everlasting habitation: S. Ambrose upon this place, and S. Aug. lib.21. de Civit. Dei, cap.27. say, that it is to receive succour after death, accord-

Luke 23. 42. *Lord, remember me when thou comest into thy kingdom.* S. August. saith in his fifth Book againt Julian about the middest) that the good Thief in this prayer, presupposed, that (according to the common opinion) souls might be holpen after death.

2 Mac. 12. 44, 45. *For if he had not hoped, that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.* And in the next verse he concludeth, *That it was an holy and goad thought, &c.* This place of holy Scripture, is most clear for prayer for the dead: for had it not been the continual doctrine and practise of the Church to pray for the dead, neither could Judas Macchabaeus (who was himself a Priest) have ever thought of any such remedy, as to gather twelve thousand drachms of silver to send to Hierusalem, to have prayers made for the relief of the souls slain in the wars: neither would the multitude of people have either contributed,

buted, or the Priests of the Temple, received the same, and they thought (as these men do) that it had been superstition to pray for the departed, or, that there had been no other place than the hell of the damned, or the heaven of the saved.

See more 2 Tim. 1. 18. 1. John 5. 16. Isa. 4. 4. Isa. 9. 18. Acts 24. Mat. 3. 11. Mat. 12. 32. Mat. 5. 26. Micheas 7. 8. Psal. 66. 12. Toby 4. 18. Philip. 2. 10. Zach. 9. 11.

¶ As also the Fathers, that affirm the same. S. Ambr. upon the 1 Cor. 3. & serm. 20. in Psal. 118. S. Hier. lib. 2. cap. 13. advers. Jovin S. Greg. lib. 4. Dialog. cap. 39. Origen. hom. 6. in cap. 15. Exod. with many others.

X L V I I I .

That it is not lawfull to make, or have Images.

Contrary to the expresse words of their own Bible , Exod. 25. 18. And thou shalt make two Cherubims of God, of beaten work shall abou-

make them, in the two ends of the Mercy seat. These graven Angels were Images of the highest order of Angels (one excepted) which is in heaven, and were made with faces of beautifull young men, and commanded to be set up by God himself in the Holy of Holies; which S. Hieronim witnesseth the Jews to have worshipped, epist. ad Marcellam. Therefore it is lawfull to make Images.

I Kings 6. 35. *And he carved thereon Cherubims; and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the precept of not making graven Idols, doth nothing at all concern *Images*, that is to say, the true representation of things merely imaginary and not subsisting, for as S. Paul saith, I Cor. 8. *An Idol is nothing.* So that the Idol representeth that which is not, the Image that which is; a most remarkable difference.

Again, seeing an Idol is that properly, which being nothing (as S. Paul saith) is represented to be something,

or

or that which represents the thing that is not ; if our Reformers believe the images of Christ crucified to be an idol, they then believe that Christ was never crucified ; for it would follow necessarily, that the image of Christ crucified, being an idol, therefore Christ was never crucified.

Heb. 9. 1. 5. Then verily, the first Covenant had also ordinances of Divine service, and a worldly sanctuary, &c. and over it, the Cherubims of glorie , shadowing the Mercy-seat. Here S. Paul calls the images of the Cherubims , which Solomon made , an ordinance of divine service, which our Reformers call the making of idols; whom shall we sooner believe, Blessed S. Paul , or a Reformed brother?

To conclude, an image is of such Divine and natural right, that all understanding, imagination, and sense, as well interiour, as exterioir is made by way of images, called species sensibiles, & insensibiles. The body cannot be in light, without its shadow : the Moon and the Stars imprint their image in the water;

water: a man cannot look in a glasse without making his Image, Therefore either God and nature it self doth breake this Commandement as well as we, or else it is absurd to say, that we break it in making of Images.

See more, *i Kings* 7. 36. 42. 44. *Numb.* 21. 8. *Mat.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is so far from being counted Idolatry, that it is proved to be a science Divinely infused into *Bezaleel* by God himself; and so the invention of good Images came first from God.

¶ The Fathers that affirm the same are *Tert. lib. 2. de pudicitia*, *S. Greg. Naz. ep. 49. ad Olymp.* *S. Basil. orat. in S. Barlaam.* *S. Aug. lib. 1. de confess evang. cap. 10.* witnesseth, that in his time Christ was to be seen painted in many places, between *S. Peter* and *S. Paul.*



XLIX.

That it is not lawfull to reverence Images, nor to give any honour, to insensible things.

Contrary to the expresse words of their own Bible, *Exod. 3. 5.* And he said, Draw not nigh hither, put off thy shooes from off thy feet, for the place whereon thou standest, is holy ground. How clear a place is here produced against our Reformers, wherein an insensible Creature was commanded by God himself to be honoured : for the restraining to tread upon it, was the doing of honour to it. Therefore all dead Images, representing unto us a holy thing may be honoured.

Psal. 99. 5. Adore ye the footstool of his feet. Which place is spoken literally of the Ark of the Testament, according to that of *1 Chron. 28.2. I had in my heart to build a house of the rest for the Ark of the Covenant of the Lord, and for the foot-stool of our God.* Now the principal reason ; why the Ark was

was worshipped, was in regard of the images that were set upon it, which the Jews did worship, as S. Hierom witnesseth in his Epistle ad Marcellam.

Philip. 2. 20. *That at the Name of Jesus, every knee should bow, of things in Heaven, & things in earth, and things under the earth.* Now, that is the Name of Jesus, which either is pronounced by another's mouth, printed in a book, or painted and engraven in an image : but at any of these we are commanded to bow the knee.

Again, if images ought not to be worshipped, we may not (whatsoever the Apostle faith) bow our knee at the Name of Jesus ; seeing words, (as Aristotle faith, and as the truth is) are signs representative of the things they signify, and are the images of the ears, as the others are of the eyes.

Num. 21. 8. *And the Lord said unto Moses : Make thee a fiery Serpent, and set it up upon a pole : and it shall come to passe that every one that is bit, when he looketh upon it , shall live.* Hence are evidently proved divers

vers things against our Reformers.
1. That God commanded the making
of this image. 2. The setting of it up
for a sign. 3. He promised that the
lookers thereon should assuredly re-
ceive succour and help. 4. He warrant-
ed the making, the setting up, the be-
holding, and the reverencing thereof
to be exempted from breach of the
first Commandment, by working so
many, and so manifest miracles, at
and before the presence thereof. There-
fore an image may be made, may be
set up, may be looked on, and reveren-
ced, as *Doctour Saunders* most learn-
edly concludeth, in his *Treatise of
Images*.

¶ See Fathers that affirm the same.
*S. An.b. serm. 1. in Psal. 118. S. Aug.
lib. 3. de Trinit. S. Greg. lib. 7. epist. 5
ad Joan.* Finally. *S. Basil* saith (*in Ju-
lian. citat. in 7. Sinod.*) I honour the
Histories of Images, and do publickly
worship them, for this being delivered
us from the holy Apostles, is not to be
forbidden. *S. Chrysostom* in his *Mass*,
turned into Latin by *Erasmus*, saith:

The

*The Priest boweth his head to the Image
of Christ. S. Damascen. lib. 4. cap. 17.
saith : The worshipping of the Cross, and
of Images, is a Tradition of the Apostles.*

But before I conclude this point, I desire to solve a few objections, which usually our Reformers bring against the Honour of holy Images..

The 1. Objection.

Is taken out of 2 Kings (we 4.) 18. where King *Ezechias* broke down the brazen Serpent (whereof we last made mention) seeing it to be the cause of Idolatry.

Answer.

This indeed is a common place, from whence our Adversaries collect sundry false and sophistical arguments, to wit, from the abuse of any good thing, to destroy it utterly, together with the right use thereof. But by the same Argument, they may as well collect, that the Sun and the Moon should be taken out of the Firmament, because they were worshipped by the Gentiles for Gods.

Like-

Likewise that the holy Bible should be burnt, because many a one draweth damnable Heresies forth of the same, to his own perdition. Yea, this silly Argument borrowed from the abuse of things, serves very fitly to prove the quite contrary, thus : Images have been sometimes abused, therefore they were good in themselves : for those things which are evil by abuse onely, must needs be good, being well used.

Their 2. Objection.

You give that honour to Images, which is due to God alone ; worshipping, adoring, and creeping to them, as to God.

Answer.

We say the contrary, which thus we prove. The difference of honour proceedeth principally from the minde, and not from the exterior bowing, or demeanour of the body : For if I prostrate my selfe before an Image, or kiss the same, well knowing the while, that it is no God, nor reasonable Creature, but onely a remembrance of God, towards whom I desire to

to shew mine affection ; God knoweth ^{Sup-} how far off mine honour is, from that ^{mag-} honour which is due to him alone. And by ^a contrariwise , If I lay prostrate at ^{thee} Christ's feet indeed, kissed them, knock-crammed my breast, held up my hands unto ^{will} him, called him the Son of God ; yet all ^{call} in this while, think him not to be so in ^{hat} my heart, mine honour truly should be ^{mag-} no honour at all, but a very contume ^{this} ly and affront unto Christ. Adde here ^{dola-} to, that the words which betoken ho-^{thei-} nour, adoration, worship, and the like do ^{no} n are in a manner confounded in all lan-^{the} guages : but the heart from whence ^{there} honour proceedeth, knoweth well the ^{an} difference of every thing. D. Saundermag-
de Imag. pag. 10.

Their 3. Objection.

It is expressly forbidden by God him-
self, to fall down before any Image, or
to worship it.

Answer.

Some of our Reformers themselves who
do honour the Sacrament of Christ ^{try}
^{Sup:}

oweth Supper, which they teach to be an Image, or representation of Christ's body. Asby and bloud. And seeing they believe at he no other substance to be in the Sacrament, besides bread and wine, nor will give the honour of *latria* (as we yet all call it) thereunto; it follows invincibly so in that they do worship, or honour some Image. Now, as they would not for all the world have us to judge, or call them Idolaters: even so, let it please them (for their own sakes) to spare us. For as they like do not place, or stay this honour in the bread and wine, but from thence transfer it to Christ himself: so do we all thereransfer all our honour from all other Images, unto the first form, or pattern, nor suffering the same to rest, or end in the Image which we honour. *Sander. ibid. pag. 52.*

him-
ge, or

Their 4. Objection.

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored is flat Idolatry.

Sup-

An-

Images are set up in Churches, not or for
specially to the intent that the people sture
should worship, or adore them, but that
partly to stir up our minds to follow the lativ
example of those holy men, whose Imag
ges we do there behold. So that the wor
ship and reverence which is there given
to Images, is given as it were by a con
sequence, & rather, because it may be
lawfully given, than because it is prin
cipally sought to be given. As for the Peti
Idolatry, which is objected, we are to confi
understand, that the word is com
pounded of *Latria*, and *Idolum*, and is hein
as much to say, as the giving of *Latria*, beca
or of Gods honour unto an *Idol*. But then
our Images are no Idols, nor the honour sent
we give unto them, that of *Latria*; cel
how then can it be said that Images are mal
set up to be used to Idolatry?

Besides, for further eviction of a Re
former, that should charge me with I
dolatry, for reverencing a Picture, or whi
Image, I would before his face break a the
Crucifix, or tear a *Piture* of any Saint the
in pieces, and throw the pieces into the said
fire,

fire, and this not out of any contempt, nor scorn of what the Crucifix, or Picture represents, but to satisfie him, but that I gave them onely an inferiour rew the latte kind of honour, and used them as Im- helps to my memory. And then would wor- hew him the Councel of Trent. Sessions given in these words.

Images are not to be venerated for any be my virtue, or Divinity is believed to be prin- in them, or for any thing that is to be r the Petitioned of them, or for any trust, or are to confidence, that is to be put in them, as com- the Gentiles did of old, who repos'd and is their hope and trust in their Idols, but tria, because the honour that is exhibited to But them, is referred to the Prototypes repre- nresented by them, &c. Thus for the Coun- tria; cel. And who can be so ignorant, or s. are malicious, as to say this is Idolatry ?

¶ Thus much have I thought good Re- to add in this place, for the instruction th I- of the ignorant and unlearned people, e, or who use to stumble at the doctrine of break a the worship of Images, because indeed Saint they understand it not. And what is o the said for the worship of them, may fire, also

also serve for the lawfulness of making ^{Ez}
them, since the one supposeth the proofe
of the other. ^{man}

L.

*That no man hath seen God in any form, so I
and that therefore his Picture, or Image
cannot be made.* ^{like p}

Contrary to the expresse words of man,
their owne Bible, Gen. 3. 8. where he la-
God appeared unto Adam, walking in out-
the garden of Paradise, in a corporall
form. And Gen. 28. 12. 13. to Jacob, i.
standing above the ladder, whereon ^{Lord}
the Angels ascended, and descended. ^{Hos}
For we must know, that it is onely the right
outward shape and form of the thing, ^{happ}
which is expressed, either in this, or the ^{us t}
like Image, and not the inward sub-
stance thereof, which is not possible for ^{to p}
any Painter, or Carver to expresse; ^{we l}
which though it expresse not all that is ^{eare}
therein, yet that which it expresseth is ^{not}
a truth: and thus may God be expres-
sed to us. Yea, why may not God be ^{may}
expressed by Picture, or Image in the ^{seei}
same form and manner, wherein he hath ^{on}
manifested himself to mortal eyes? ^{may}

Exod. ^{pap}

aking *Ezod. 32. 11.* God appeared, and
proof spake unto Moses face to face, as one
man speaketh to another. To the Pro-
phet *Isa. 6. 1. 5.* Sitting upon a Throne.
form, to *Daniel 7. 9.* Sitting, wearing gar-
or I-ments, and having hair on his head
like pure wool. How then can any wise
ds of man, doubt, but that, that thing may
where be lawfully set forth, or expressed in an
ng in outward Image, which necessarily must
or albe conceived by an inward?

Jacob, 1 Kings (we 3.) 22. 19. I saw the
recon Lord sitting on his Throne, and all the
ded. Host of Heaven, standing by him on his
y the right hand, and on his left. But per-
ning, naps they will say, that God commands
er the us to hear his word, and the Histories
sub- which spake of his apparitions, but not
for to paint them. I answer, That seeing
ffe ; we learn by our eyes, as well as by our
at is eares, there is no reason, why that may
ch is not be painted before our eyes, which
oref- may be preached to our ears. Again,
be seeing we may finde the aforesaid Vi-
the ons and Histories in the Bible ; why
hath may we not as wel see them painted in
pictures, as written in a Book of white
xod. paper ?

L I.

That blessing, or signing with the sign
of the Crosse, is not founded on holy
Scripture.

COntrary to the expresse words of
their own Bible, *Revelation 7. 3.*
Where one Angel said to four other
Angels: *Hurt not the earth, neither
the Sea, nor the Trees, till we have
sealed (we read, signed) the servants of
our God in their foreheads.*

Again, *Mark, 10. 16.* And he took
them up in his arms, put his hands upon
them, and blessed them. Therefore
signing and blessing is founded in holy
Scripture.

Luke 24. 50. And he led them out
as far as to Bethany, and he lift up his
hands, and blessed them. Therefore, &c.

¶ See the Fathers that affirm the
same, *Dionys. Areopagita, cap. 4. 5. 6.*
Eccles. Hier. Terul. lib. de corona mi-
lit. Origen. in Exod. cap. 5. hom 6.
S. Cyril. Cat. 1. S. Basil. lib. de spir.
*sanc*t*. cap. 38. S. Chrysost. hom. 55. in*
Mat. cap. 16.

L II.

LII.

That the publick service of the Church
ought not to be said, but in a lan-
guage that all the people may under-
stand.

Contrary to the expresse words of
their own Bible, Luke 1. 8. And it
came to passe, that while he executed the
Priest's Office before God, in the order of
his course according to the custome of
have the Priest's Office, his lot was to burn
the Incense in the Temple of the Lord; and
the whole multitude of people were
took praying without at the time of Incense.
Where it is to be noted. 1. That this
was then the common custom. 2. All
the people were without, and the Priest
within; how then did they understand
him? Therefore the publick seruice of
the Church may be so said, as all the
people understand it not.

Levit. 16. 17. And there shall be no
man in the Tabernacle of the congre-
gation, when he goeth in to make an
attonement in the holy place, untill he
come out, and have made an atton-
ement for himself, and for his house-
hold,

holy, and for all the Congregation of
Israel. Therefore &c.

I shall not need to produce the au-
thorities of Fathers for this point, when
the practice of the whole Christian
world, for these many hundred years
together hath been directly contrary to
our Reformers herein, against which to
dispute (as S. Aug. saith) were insolent
madness. See the *Rhe. Test.* 463. But
against this they will object out of Scri-
pture this their probablest place, 1 Cor.
14. 16. When thou shalt bless with the
spirit, how shall he that occupieth the
room of the unlearned, say Amen at
thy giving of thanks? *Missing* be under-
standeth not what thou sayest? For thou
verily givest thanks, but the other is not
edified.

Hereso I answer, that there be two
kinds of prayer, or giving of thanks in
the Church. The one *Private*, which
every man sayes by himself alone. The
other *Publick*, which the Priest saith,
in the name and person of the whole
Church. As concerning private prayer,
no Catholick denies, but it is very ex-
hilarati- pedient,

pedient, that every man pray in his own tongue, to the end he may understand what he fayes. But for the publick prayers of the Church, it is not necessary that the common people understand them, because it is not they who pray, but the Priest in the name of the whole Church. For as it was enough for the people of the old Law to know and understand, that in such a Sacrifice consisted the worship of God, although they had not so clear an understanding of every thing that was done therein (as hath been said;) even so in the new Law, when the people affit at the Sacrifice of the Masse, acknowledging thereby that God is worshipped & that it is instituted for the remembrance of Christ's death and passion; although they understand not the Latine tongue, yet are they not destitute of the utility and fruit thereof; besides the help of the pious ceremonies therein, which do instruct them in the whole.

And indeed this place by them alledged serveth nothing to the purpose, but rather against them, seeing it

proves, that the common service of the Church, was not then in a tongue which every man understood, but in another language, which was not so common unto all. For S.Paul saying, *How shall he that occupieth the room of the unlearned, say Amen, at the giving of thanks, seeing he understandeth not what thou sayest,* shews that such giving of thanks, was not accustomed to be made in the vulgar tongue ; and requires, or rather supposes that in the service of the Church, there should be some other to supply the place of the unlearned, that is, one that should have further understanding of that tongue, in which the service of the Church is said. But had the service been in the vulgar tongue, there needed no man to have supplied the place of the Idiot, that understandeth not. So that, S.Paul shewsmost clearly, that such service was not exercised in a vulgar tongue, but in another which was not common to the whole people (such as the Latin tongue is now in England, as also throughout the whole East) and yet was not in the con-

contrary extream, that is to say, wholly strange, or utterly barbarous.

And seeing our Adversaries have this place continually in their mouths, and thereby deceive the simple people, I would have them to know that this Text of S. Paul, is greatly perverted by the Reformers themselves. For whereas the Greek and Latin Text hath, *He who supplies the place of an Idiot, how shall he say Amen?* the Ministers of Geneva, in many of their Bibles, have turned the same most deceitfully and maliciously, thus: *He that is an Idiot, him shall he say Amen?* As if there were no difference betwixt an Idiot, and he who supplies the place of an Idiot?

Moreover, the thanks-giving to which S. Paul saith *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neither Idiots, nor those that supply the place of Idiots, do answer *Amen*, as S. Paul willeth; seeing they have altered *Amen*, into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they

cannot say for their excuse, that S. Paul wrote to those, who spake in the Hebrew tongue (for Amen is Hebrew) since he wrote to the Corinthians, who had their publick service in Greek, and not in Hebrew : A main Argument, that the word (*Amen*) ought to be retained in all languages, as it hitherto hath ever been amongst all Christians, before the dayes of our Reformers; insomuch that the most learned S. Aug. writeth, that it is not lawful to turn *Amen*, into any other vulgar language, without the scandal of the whole Church. *Aug. epist. 18. and 2. de D. &c. cap. 20.*

To conclude, I cannot but much merveil at the simplicity of the common people, who notwithstanding the great light of their reformed gospel, see not the looseness and vanity of this their Leaders cavil. For neither the Masters, or Schollars, are so fenseleſs, I hope as to say, that their own service consisting partly of the Psalms of *David* (the hardest part of all the Bible) and partly of lessons taken out of the Old and

New Testament, is understood of all the people present thereat ; since the greatest Divines that ever were, durst never say so much of themselves. How wrongfully then do they wrangle with us about this matter ? But perhaps they will say, that though the simple people understand not the hard places, contained in the Psalms and Service, yet (to their great comfort) they understand at least some part thereof : The same say we of our Mass, and of our simple people who assist thereat : and so I conclude as I began in the Title of this book. *By thine own mouth I judge thee, naughty servant.*

A TABLE



the first time in the history of the
country, and it is now in full flower,
and the flowers are very large and
handsome. The leaves are also
large and pointed, and the stems
are strong and upright. The
flowers are white, with a few
yellow ones mixed in, and
they have a sweet fragrance.
The plant is very hardy and
will grow in almost any soil,
but prefers a sunny position.
It is a good addition to any
garden, and will bring a
lot of pleasure to those who
have the opportunity of
seeing it.

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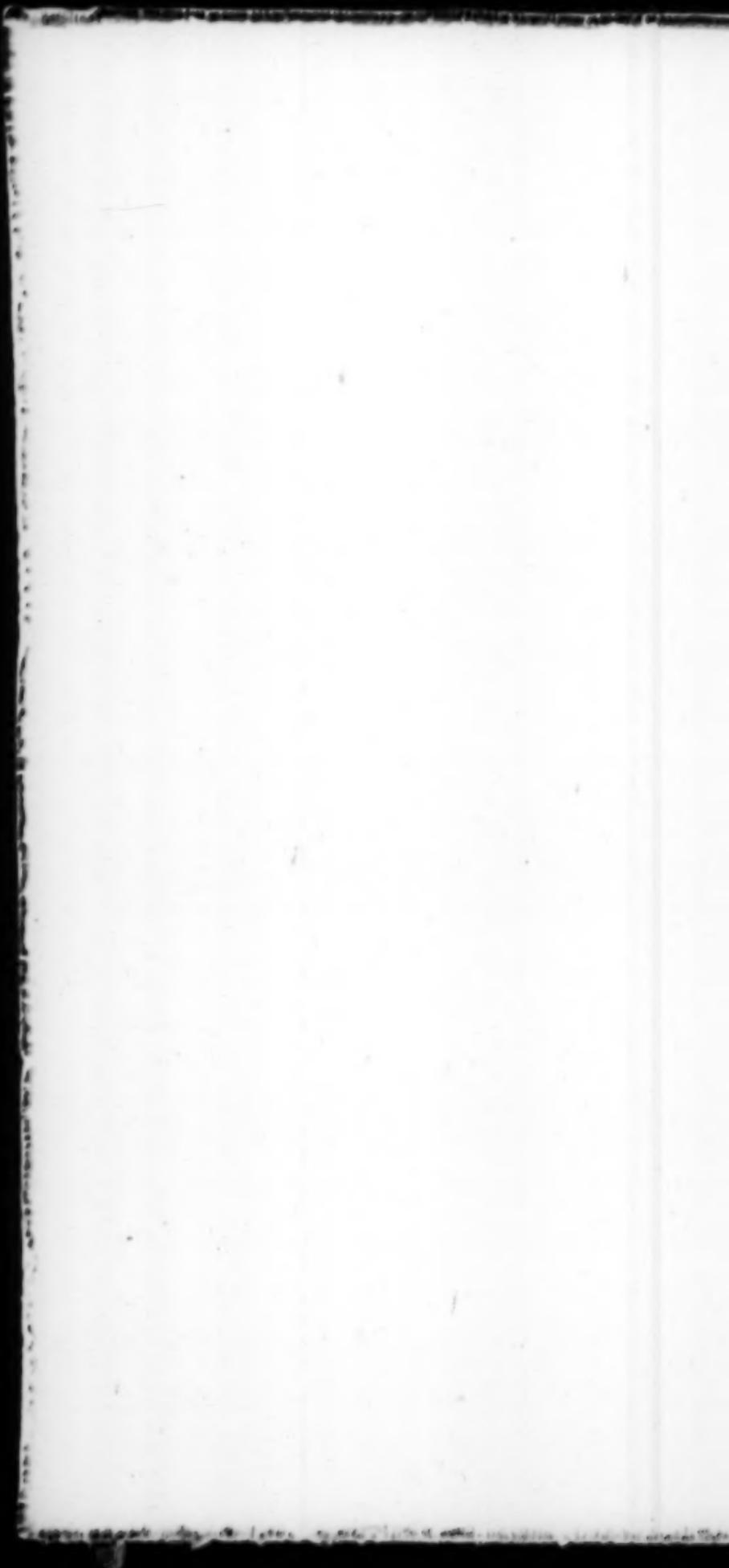
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THE
TOUCH-STONE
OF THE
REFORMED
GOSPEL.

Wherein sundry chief Heads and
Tenents of the Protestant Doctrine
(objected by them commonly against
the Catholicks) are briefly re-
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BY THE
Express Texts of the Protestants own
Bible, set forth and approved by the
Church of England.

With the ancient Fathers judgements there-
on, in confirmation of the Catholick
Doctrine.

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Out of thy mouth will I judge thee,
Luke 19. 22.

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